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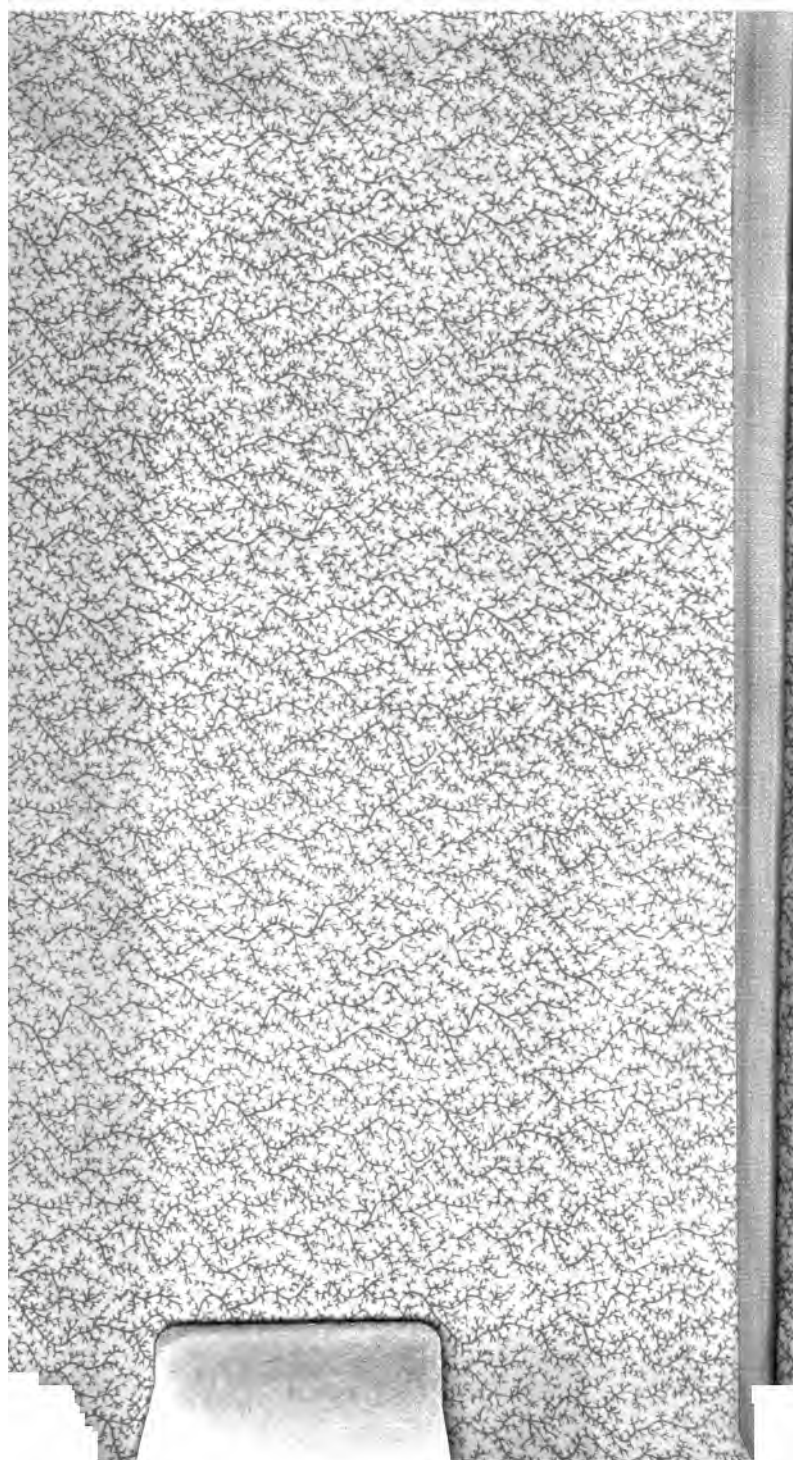
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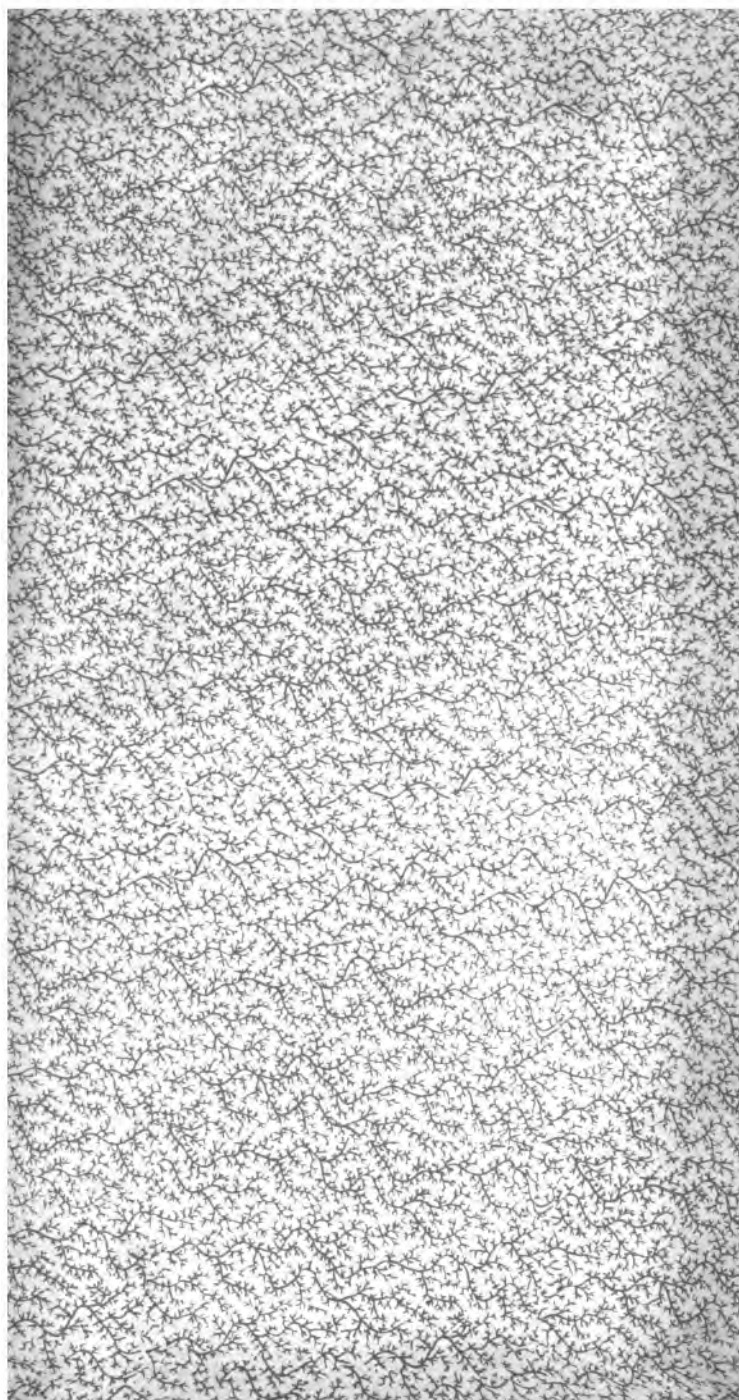
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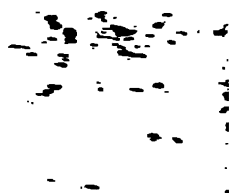
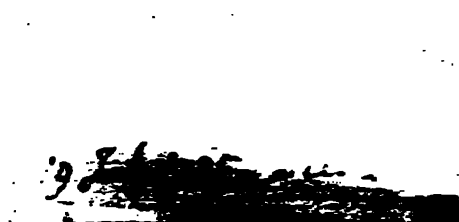


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Preserve this
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Bart

Garnett-Colley, Wesley - He
of Morington - Father
His Grace The Duke of Argyll
Born 19 July 1735 - Died 22 May
Aged 46



THE
ANALOGY
OF
DIVINE WISDOM,
IN THE
Material, Sensitive, Moral, Civil
And SPIRITUAL
SYSTEM of THINGS,
IN EIGHT PARTS.

By RICHARD BARTON, B. D.

*There are other books extant, which they must needs allow, as
super evidence; even the mighty volumes of visible Nature, and
the everlasting Tables of right reason; wherein, if they do not
carefully shut their eyes, they may read their own folly written by
the Finger of GOD, in a much plainer and more terrible sentence,
than Belshazzar's was by the hand upon the Wall.*

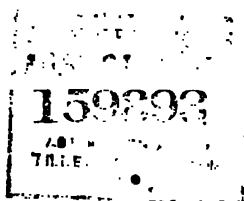
BENTLEY, B. Lectures.

D U B L I N:

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MDGCL.

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IT may be proper previously to acquaint the Reader, that whereas this Book bearing a Title similar to one of high estimation published on the same subject some years past, raises a suspicion that the matter of it may be borrowed thence ; they who will read both, can see little foundation for such an opinion. Analogy is copious, and may afford matter for more Books than one.

Inasmuch as the three Parts formerly published are entirely preserved in this Book, the short address also prefixt to them shall not be omitted.

The ADDRESS prefixt to the three PARTS formerly published, viz. Parts 2. 4. 5.

Christian Reader,

THE following Discourses upon Analogy, being part of the labours of one, who wishes well to Christianity, that is, to Mankind, who, he hopes, will all, some time profess it in purity ; he takes this method of laying some of those important Truths before you, in the belief and practice of which he himself hopes for eternal life, and heartily wishes you the same reward, by the same means. Let not the form in which they appear disgust you, upon account of the commonness of it. Had they been intended for this public use at first, they should have had another dress : But the materials which have been once thrown into the form of an edifice, cannot easily be taken down, and be again compiled in

ADVERTISEMENT.

a new disposition, without much trouble, and not perhaps without some detriment. The Author has only one request to make, that you will patiently read; and if the Grace of God goes along with your Studies, and his labours; his intention in the publication is answered, as to this world; and he hopes to share with you in the eternal reward, which is to be enjoyed in another.

Thus much the Author thought proper to write at that time; but having since added a considerable number of Analogies, it seems prudent to offer something to the reader concerning the present enlarged volume.

Popular fame concerning authors and books, which often anticipates the publication, raised by the art of editors, and the assiduity of their friends, is never raised in favour of performances concerning the purity and substance of Christianity. But the contrary of this, which is lamentable, sometimes prevails, and a sort of distaste precedes publication, or very soon follows it. And which is still more lamentable, they who enjoy the temporal emoluments of christianity in great opulence, sometimes contribute to it: The Author of this book is very little concerned about the share of disgrace, which may fall upon him in this respect, having always acted, and intending ever to do so, upon a nobler principle, than that paltry one of popular fame. But he is really concerned for any disgrace that may affect his book. Because being perswaded of the truth of the subject matter himself, he heartily wishes, it may have proper influence upon others.

The

A D V E R T I S E M E N T.

The writer of that excellent book, from which an opinion already prevails, that this is borrowed, (but which can only be the opinion of those who do not read) has told us, that
 “ It is come to be taken for granted by many
 “ persons, that Christianity is not so much as
 “ a subject of inquiry, but that it is now at
 “ length discovered to be fictitious: And ac-
 “ cordingly they treat it, as if, in the present
 “ age this was an agreed point, among all
 “ people of discernment; and nothing re-
 “ mained, but to set it up as a principal sub-
 “ ject of mirth and ridicule, as it were, by
 “ way of reprisals, for its having so long in-
 “ terrupted the pleasures of the world.”

It is with real grief this passage is borrowed from so judicious an author, and were his discernment less, it should not be quoted. His station intitles him to know mankind, and his probity will not allow us to doubt the truth of what he relates. He has laboured to good purpose to revive a sense of religion, in those who will have patience to examine things fairly, and this book is meant to carry on his excellent design. If it does in any degree promote that, the author will never repent his pains and expence, *who will very gladly spend and be spent for the sake of the truth of Christianity, tho’ the more abundantly he loves it, the less he be loved by men.*

• ii. Cor. xii. 15.

THE
ANALOGY
OF
DIVINE WISDOM,
Between the DIFFICULTIES
and MYSTERIES of the SCIENCES;
In the Form of an
ADDRESS

Most humbly offered

To the TEACHERS and STUDENTS
In all SEMINARIES of LEARNING,

For one of whom especially, the following Discourses were written, and in the hearing of whom three^a of them were delivered.

PART I.

^a viz. part 2. 4. 5.

D U B L I N :

Printed in the Year MDCCL;

1. The first part of the paper is devoted to a general discussion of the problem of the existence of a solution of the system of equations

$$\frac{dx}{dt} = f(x, y, z), \quad \frac{dy}{dt} = g(x, y, z), \quad \frac{dz}{dt} = h(x, y, z),$$

where f, g, h are continuous functions of x, y, z and satisfy certain conditions. The second part of the paper is devoted to a study of the stability of the solutions of the system of equations

$$\frac{dx}{dt} = f(x, y, z), \quad \frac{dy}{dt} = g(x, y, z), \quad \frac{dz}{dt} = h(x, y, z),$$

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T H E
A N A L O G Y
O F
Divine Wisdom &c.

THIS knowing age, as it is called, has given frequent occasions to every one that has learning, to use it in defence of revealed religion. CHRISTIANITY is to be considered two ways, as a system of truths convincing the human mind, and a collection of precepts influencing human practice. The former of these must now be supported by literature and skill in reasoning, the latter by upright conduct in the preachers and exemplary life: For miracles are ceased. The children of wisdom have both; and she is *justified* by them. But there are some who being unnatural children, and wanting the latter, find pleasure in endeavouring to destroy the influence of christianity, by a wicked use of the former.

Y E are they, who are principally concerned to oppose them. Because education gives you skill in the use of the weapon, which is to be employed in the combat. The writer of this book

** They who are not conversant in the sciences may do well to pass over the latter part of this ADDRESS.*

is far from thinking himself able, either to grapple with the enemy alone, or to advise you in the various plans, which may be proposed for execution, in this spiritual conflict. He only wishes to be thought worthy to be admitted to a council of war, and in his turn to give his opinion concerning the militant Church.

In these capacities as ^a fellow student, and ^b fellow soldier, he takes the liberty to exhort you to study diligently the laws and discipline of our spiritual militia, and most religiously to regard the precept of the Captain^c of our salvation: **WATCH.** The worst enemy is he who is in the garrison, and means to be false: The enemy against whom at present we are principally to watch, is not the Mahometan, the Jew, or the Pagan, but the treacherous Christian; who having imbibed christianity in his early life, betrays it in his maturity; and though continuing in external communion with those who profess it, is an *Infidel* in his heart.

Infidelity is a great sin, and the divine resentment will be to infidelity, at least what it used to be to idolatry, when the Jew was the favourite of God: The greatest crime he could commit was to give his honour to false Deities, and now that the Christian is become the favourite of God, the greatest crime he can commit is to deny divine revelation. There are many vices which a woman may forgive her husband, and *one* that she will not; and many vices which a man may forgive his wife, and

^a Συμφορῶν, fellow labourer.

^b Συστρωτῆρας Philip. ii. 25.

^c Τοῦ ἀρχιερωτῆρος τῆς ἐκκλησίας Heb. ii. 10;

one that he will not. This is also the case between God and mankind. Idolatry is often considered in the old testament as whoredom: In the new, the christian church may be considered as a spouse; and the transferring of honour in this case is so dishonourable, as to be unpardonable; and therefore there is only one sin excepted out of all that human nature is capable of falling into, utterly excluding the mercy of God, and that is, the sin against the holy Ghost. What that is may be disputed by some, but to those who weigh things with discernment and honesty, it will appear, to have been the sin of attributing the miracles of Christ to Belzebub; that is, of grossly denying the revelation of God by Christ, with contempt, when he was personally upon earth; and it is now the denying of his written revelation, against that blaze of evidence, which shines round all the fundamental truths of it. And if that evidence be now greater, than it was at the time of our Saviour's personal presence, (which seems to be the truth) the sin of infidelity must also now be greater.

The apostles were, according to our Saviour's declaration, to do greater miracles than himself: But we have the miracles both of one and the others recorded: And miracles upon record are perhaps as strong as miracles seen; Considering that no one man has seen all the miracles wrought by Christ and the Apostles, which are recorded: But the recorded testimony is the evidence of all these united, almost forcing conviction upon the mind of the inquirer. Besides which, we have also historical

cal events fulfilling prophecies, which is an increase of evidence every day arising. The scriptures informing us that there is no other name under heaven whereby a man can be saved but the name of JESUS CHRIST, if they, to whom he has been preached with such abundant evidence, do not believe, they deprive themselves of the only means of eternal salvation, and commit the worst of sins, perhaps the sin against the HOLY GHOST.

He who compassionately wished to *gather the Jews under his wings, as a hen gathereth her chickens*, (and the Jews were only emblematical of the whole human race, for he has the same affection towards mankind) could not avoid expressing himself strongly on the other hand. *Thou Capernaum which art exalted unto Heaven, shalt be brought down to Hell. For if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.*

Seeing therefore that infidelity is so great a sin, all care ought to be taken in the education of youth, so as to impress such sentiments of religion upon their minds, as may render them observant of the truth, and the laws of God. This perhaps may be called by those, who are witty scoffers at every thing serious, a method of instilling Prejudices. But since it is evident, that the bulk of mankind will ever act by education, custom, or example, which in reality is nothing more than Prejudice, even when they happen to be right, (Prejudice being

ing any opinion taken up without reason,) is it not prudent to prejudice all persons, as early as possible in favour of that, which is thought truth?

But say they, systems of religion are various, and though all pretend to flow from one fountain, the Scriptures; yet the perverseness of men has so muddied the waters, that few have skill to strain what is necessary for their spiritual subsistence.

This indeed with concern we are obliged to own; yet lamentable as the case is, mankind must make the best of this troubled state of things, till it shall please the Spirit of God once more to move upon the face of the waters, and reduce this chaos of religious opinions, to a well connected system of saving truths. And this, inasmuch as we are to expect no further revelation, must arise from an honest and diligent application of human talents to the divine books; which books certainly contain in them whatever an all-wise, and an all-gracious God thought necessary for ignorant corrupted men. Solomon tells us it is the *Glory of God to conceal a thing*; we should therefore acknowledge it great mercy in him to reveal any thing to us: But he has revealed a great deal, which, by a proper application of human means, may be understood, so as to give reasonable comfort to honest minds.

TO YOU this province does particularly belong, who, in the seminaries of learning are either laying the foundation of human letters, whereon to build the fabric of divine science;

science; or are already arrived at the honour and station of being wise ⁴ *master builders*. Ye are now examining the fields of nature, where every object to a philosophic mind demonstrates a self-existent BEING, infinitely powerful, wise, and good; the whole creation being as one volume, in which every line expresses the divine Attributes: For *the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead.*

By natural philosophy alone you are able to answer many of the pretenders to atheism. For if one of them asserts that the supreme being is material, you can shew from bodies moving in fluids, that there is a vacuum, but the supreme being is infinite as to fulness, as well as extent, consequently not material: For matter is not infinite as to fulness, since there is a vacuum. You can also shew that inertness is one of the first, and most obvious properties of matter, whereby it ever continues in one state, unless altered by some impelling or resisting power; consequently it can never begin motion; but the supreme being must be the author of motion in the world, otherwise there would be no such thing as motion at all: Hence is it demonstrated that God is not material.

If it be objected by another to the doctrine of the resurrection of the same body, that human bodies may pass into one another, either among those who live upon human flesh, if there be any such, or by passing in food into such animals, as are customary food to man;

⁴ *σεφὶς ἀρχιτέκτων.* 1 Cor. iii. 10.

in either of which cases, they may seem to become constituent parts of a body, to which they did not originally belong: you may answer from discoveries in natural philosophy, owing to the sagacity of some late observers of natural things by the help of glasses; that all living bodies in their first state of existence consist of certain STAMINA, which are folded into a very narrow compass, yet are capable of a great expansion; and that all that matter which was taken in by food, and which opened their original parts to the size, which nature intended for them, does not constitute the parts of a human body which shall rise.

For that matter is only a kind of exuvizæ, that must be thrown off from the original stamina which alone will rise.

The foundation of this reasoning is very plain in most seeds of plants, which are found to contain in miniature every thing belonging to a full grown state. An acorn is no less than an oak contracted into the size of a nut: And an oak is no more than an acorn expanded into the shape and Dimensions of a Tree. This is but confirming and explaining St. Paul's meaning, who replies to the two questions: *How are the dead raised? And with what body do they come?* to the first: *How are the dead raised?* he answers. *Thou Fool that which thou sowest, is not quickened except it die,* that is, the body must first die: To the second, *and with what body do they come?* he answers: *Thou sowest not that body which shall be, but bare grain, it may chance of wheat, or some other grain: But God giveth it a body, as it hath pleased*

pleased him, and to every seed his own body. That is, * in every grain of corn, is contained a minute seminal principle, which is itself the entire blade, and ear; and in due season expands itself when all the rest of the grain is corrupted, and dead, that is, the lobe, which being single in corn, is almost peculiar to it. For most seeds have two or more lobes, which sometimes rise in dissimilar leaves; but in corn the single lobe dies, and the seminal principle containing the plume and radical, evolves and unfolds itself, into the visible form of both, so our present mortal and corruptible body may be but the extraordinary expansion, of some minute, hidden, and at present insensible principle, which at the resurrection shall discover itself in its proper form.

Thus you see a considerable use may be made of these kinds of studies even in matters of Religion, to which in the opinion of the ignorant they seem to have no relation.

And as natural philosophy assists you in defending Religion, so will mathematics also. From this science you may answer many of the objections to the mysteries of faith. For if it be required to assent to religious propositions, though we have not always clear and adequate ideas of things signified by the terms, this is no more unreasonable, than the assent required to all the propositions relating to infinity, with which the mathematical science does abound; and which no man conversant in those kind of studies ever presumed to deny. For infinity is equally incomprehensible to the mind of man

* See part 2. and Grew's anatome of plants.

whether

Whether it be applied to quantity or to spiritual substance. And therefore the use of this and other incomprehensible terms, which are the foundation of many glorious and useful truths, ought not to be objected to, except by those, who, out of fondness to ignorance, error and vice, are endeavouring to render the road to knowledge impassable.

Does not the science of geometry begin with a *trinity* of mysteries? For is there any such thing as a point without dimensions, a line without breadth, or a surface without profundity? Does not this science demonstrate, that the minutest portion of matter has every dimension of the greatest, and is therefore still capable of division? And does not this contradict the first definition? A point is that which in magnitude is indivisible even in thought. Yet this is a noble science, and there is no way of coming at truth in it, except by means of these suppositions, which are seemingly contrary to truth, but absolutely necessary to the weak comprehension of man, who cannot even conceive things by halves; but must be satisfied at the first setting out, with the unnatural presumed conception of the third part of the dimensions of quantity at once.

From this science also you may reply very justly to all those, who refuse their assent to truths upon account of some difficulties, which seem to follow from them; which difficulties do not arise from the uncertainty of reason, but very often from a subtilty of mind disposed to embarrass things, rather than to clear them up. But supposing that they may arise from the

things themselves; are there not many examples of the demonstrative kind, from which there follow such absurdities, that, if the same spirit of dispute had always prevailed in the world, which is now so remarkable; they would have stopped the progress of reasoning even in mathematics?

A remarkable instance of this we have in the science of geometry. The nature of this science, you know, is to have every thing fairly and incontestably demonstrated; and what is so, cannot possibly have any demonstrations to the contrary; nor any absurdities demonstrably connected with it; and every demonstration depends upon the undoubted truth of every demonstration previous to it. Yet is there one proposition, which, although fairly demonstrated, has seemingly as fair demonstration of several absurd and contradictory things annexed to it, which our writers chuse to call paradoxes^s. Of the third book of *Euclid* it is the 16th proposition.

A right line perpendicular to the diameter of a Circle, through the extremity, falls entirely without the Circle, and touches it in the extreme point of the diameter; nor can any right line be drawn between it and the Circle to the point of contact, that shall not cut the Circle.

^s In the edition of *Euclid* by Whiston upon Tacquet, you may read

Demonstratur et solvitur fallacia paradoxorum, quæ ex angulo contactus deduci solent——quæ omnem captum humanæ mentis excedunt.

Hæc et plura ex hac propositione deduci solent, quæ profecto, si ita, ut proponuntur sese habeant, merito incomprehensibilia videri possunt.

This

This proposition is as fairly demonstrated, as any proposition belonging to the sciences, and yet several impossible things seem to be demonstrable consequences of it, and which the Geometricians endeavour to solve by a distinction; an angle, say they, is not *quantitas* but *modus quantitatis*: and even this solution (if it be one) was not given till it passed through a great number of hands, and all Geometricians, notwithstanding this, rested satisfied of the truth of the proposition fairly demonstrated, and were not at all staggered with those many absurdities, which had too much appearance of fair reasoning, to admit of any solution for many hundred years.

In this case you might ask a sceptick what was to be done? Should mankind quit the pursuit of geometrical knowledge, which is exceedingly beneficial to the world, inasmuch as without it, land could never be measured, neither a house could be built, nor a ship made, nor a town fortified, nor various utensils effected for the improvement of manufactures? What! must all these useful, nay necessary arts, without which human life is barbarous and ignorant, be thrown aside, as being without foundation of truth; since one proposition belonging to the principles, upon which they all depend, is attended with insuperable difficulties? Perhaps the sceptick will say, they are all to be thrown aside; for what is there too absurd for the mind of man, when prejudice and error rule in it, instead of reason and impartiality. But however absurdly the sceptick may speak, the bulk of mankind are not so sottish, as not to

purſue reaſonable things that are extremely uſeful, tho' great difficulties ſometimes attend them. Hence it is, that the ſtudy of Geometry and the practice of the arts depending upon it, is not in the leaſt retarded by thoſe difficulties attending one propoſition, which lie in the road of that ſcience. Land is ſurveyed upon principles of Geometry, houſes and ſhips and mills are built, towns are fortified, and numberleſs machines for manufactures contrived, all upon the principles of that ſcience. And in this, mankind act wiſely; and ſo they ſhould in religion: The plain reaſoning, upon which religious truths depend, ſhould convince; and the difficulties ſometimes attending them ſhould not ſtagger their faith; but only make them modeſt and humble. They ſhould be thankful for the light, which God has given them, and not perverſely extinguish it, thereby to bring all things into chaos, and darkneſs, and confuſion.

To this geometrical difficulty may be added a ſimilar caſe in optics. The ingenuous Doctor Barrow in the concluſion of his optic Lectures ſays, “ before I quit this ſubject for good
 “ and all, the fair dealing that I owe both to
 “ you and to truth, obligeth me to acquaint
 “ you, with a certain untoward difficulty, which
 “ ſeems directly oppoſite to the doctrine I have
 “ been hitherto inculcating, at leaſt admits of
 “ no ſolution from it. *Then he propoſes the difficulty, and further remarks.* “ Nor is our
 “ tenet alone ſtruck at by this experiment, but
 “ likewise all others, that ever came to my
 “ knowledge are, every whit as much, endan-
 “ gered

gered by it. But as for me, neither this, nor any other difficulty, shall have so great influence on me, as to make me renounce that, which I know to be manifestly agreeable to reason, especially, when, as it here falls out, the difficulty is founded on the peculiar nature of a certain odd and peculiar case. For in the present case something peculiar lies hid, which being involved in the subtilty of nature, will perhaps hardly be discovered, till such time as the manner of vision is more perfectly made known.

Concerning the very same case, another writer in his treatise of Dioptrics says, "And so he (i. e. Dr. Barrow) leaves this difficulty to the solution of others, which I (after so great an example) shall do likewise, but with the resolution of the same admirable Author, of not quitting the true doctrine, which we have before laid down, for determining the *locus objecti*, on account of being pressed by one difficulty; which seems inexplicable, till a more intimate knowledge of the visive faculty be obtained by mortals.

The same question may be put, and the same inference made from this case, as from the former, which it is needless to repeat: And you are not unacquainted, that this important difficulty is now entirely removed, and the matter fairly explained by a learned Prelate, well known to the world for many ingenious performances, as well as his new theory of vision; which should give us hopes, that some difficulties now belonging to the sciences may hereafter be explained.

ARCHIMEDES is spoken of as one of the greatest Geometricians of the antients, and very justly ; yet let any one examine the demonstrations, which the editors of his works give us, under the title of *select theorems of Archimedes*, and they will not be found to be accurately true. For as axioms they say : *The ambitus of a polygon inscribed in a circle, is less than the periphery of the circle.*

And the ambitus of a polygon circumscribed about a circle, is greater than the periphery of the circle.

Yet the third proposition contradicts these, which is, *the ambitus of Polygons circumscribed about and inscribed in a circle, terminate in the periphery of the circle. In like manner the polygons themselves end in the circle* : that is, become the circle, which is contrary to the axioms which say, they are always greater or less.

The modern Archimedes (Sir ISAAC NEWTON) has used the same method of demonstration, and proceeds exactly on the same principles. For the first Lemma of his book of mathematical principles of natural philosophy is : *Quantities, and the ratio of quantities, which in any finite time converge continually to equality, and before the end of that time, approach nearer the one to the other, than by any given difference, become ultimately equal.* This is plainly the same, tho' in other words, with the principles of the antient Archimedes ; and the lemma following, concerning inscribed and circumscribed Parallelograms, and a curvilinear figure

figure coming to a ratio of equality, is a proof of it.

If you deny the truth of these propositions, and refuse to use them as true, you in a great measure destroy two noble fabrics of science: Use them as true, tho' you know them to be otherwise in the most strict consideration of things, and you acquire a most noble fund of knowledge, which has deservedly raised the glory of those men so much above others, as almost to deserve the Poet's praise, *Viros supereminet omnes.*

But since the Geometricians have made so great a part of this address, it may not be improper also to take notice of the doctrine of Fluxions, which is reckoned the acme of mathematics; insomuch that one writer upon that part of science asks with a kind of extacy, *Whether the next step will not be to the algebra of pure intelligence?* He having before produced a testimony, that all the improvements of natural philosophy of late years, have been almost wholly owing to the doctrine of Fluxions.

Notwithstanding the utility of this part of knowledge to mankind, and the great honour to the inventor, it is now a fair question, whether the doctrine of Fluxions be scientific or not? The eminent writer, who undertook to prove, that it was not scientific, had both excellent abilities to execute, and an honourable intention in what he did. And the use, that should be made of the dispute, which arose upon that head, is; that although the doctrine of Fluxions should not be scientific, yet it is a reasonable way of coming at knowledge; and the

mathematicians are wise, in still adhering to an useful method of improving natural philosophy by Fluxions, as well as in not rejecting Euclid upon account of the extraordinary difficulties attending the proposition mentioned; It is presumed, no more was intended by examining strictly into the foundation of Fluxions, than to shew the great necessity for modesty in all sorts of reasoning concerning revealed propositions, when the defenders even of Fluxions stand in need of it. For unless the student will out of good nature allow his teacher, to dismiss some embarrassing quantities as of no value, which really have one, he can not make, what he calls a demonstration. It is hoped therefore that they, who are so conversant in difficulties, which attend the sciences, where the success of human wit has given occasion to human pride, will hereafter judge modestly, both of what, they think, they know, of human science, and what they ought to know of the divine; and be as little averse to assent to mysteries upon the word of God, as the word of man. Especially since in most cases of nicety, human reason being puzzled, the human mind chuses to rest judgment upon authority; and what authority can come in competition with the divine?

But one word more with the Gentlemen of the scientific profession, for whose knowledge the writer of these discourses has a very high esteem; as may appear from many parts of these performances, which he never could have been able to have executed, without some acquaintance with their mysteries; inasmuch as
natural

natural philosophy, as now studied and greatly improved, is closely connected with mathematics: And natural philosophy improved may justly be called, the first chapter of the book of Theology; which divines should highly esteem, as long as there are pretended atheists and infidels in the world: yet with what humility and reasonable allowance for defect, demonstrations in this application are to be received, may be learned from the caution of one, who stands in the first rank of those, who have applied mathematics to the laws of matter. "I would not have any one in physical matters insist so much on a rigid method of demonstration, as to expect the principles of demonstrations, that is axioms, so clear and evident in themselves, as those that are delivered in the elements of Geometry. For the nature of the thing will not admit of such. But we think it sufficient, if we deliver such, as we apprehend are congruous to reason and experience, whose truth shines out as it were at first view, which procure the belief of such as are not obstinate, to which no body can deny assent, unless he professes himself to be altogether a sceptick. But also in demonstrating, it is necessary to make use of a more lax sort of reasoning, and to exhibit propositions that are not absolutely true, but nearly approaching to truth. As for example, when it is demonstrated that all vibrations of the same pendulum made in the small arches of a circle are of equal duration; it is here supposed

“ posed, that the small arch of a circle and its
 “ chord are of the same declivity, and of the
 “ same length ; which, however if we regard
 “ the rigid truth, is not to be admitted. But
 “ in physics, this hypothesis varies so little from
 “ the truth, that the difference ought justly
 “ to be neglected, and the disagreement of the
 “ vibrations arising from that difference is al-
 “ together insensible, as is proved by experi-
 “ ence. So likewise that eminent philosopher
 “ and Geometer Dr. Gregory, in his elements
 “ of catoptrics and dioptrics makes use of a
 “ more lax Geometry, by assuming lines and
 “ angles as equal, that in reality are unequal,
 “ tho’ they accede nearly to an equality ; and
 “ so he solves many beautiful physical pro-
 “ blems, which otherwise would prove very
 “ intricate ? And also this method seems to be
 “ approved of sometimes, by Sir Isaac Newton
 “ himself, as may be seen in Prop. 3. Lib. 2. of
 “ his Phil. Nat. Prin. Math. But if there are
 “ any who harden their minds against such
 “ principles, and demonstrations, and will not
 “ suffer themselves to be convinced by propo-
 “ sitions sufficiently manifest ; we leave such
 “ to their supine ignorance ; nor do we think
 “ them worthy to be admitted to the know-
 “ ledge of the true philosophy.

This caution is very prudent, and the final
 declaration extremely just, and in the same
 manner the preachers of divine knowledge,
 and almost in the same words, may address
 their hearers.

*If there be any who harden their minds against
 the knowledge of divine matters, which are built
 upon*

upon a high degree of probability, and the word of God; and will not suffer themselves to be convinced, by propositions sufficiently manifest, they leave such to enjoy their supine ignorance, nor do they think them worthy to be admitted to the knowledge of the true God, and his revelation: Yet in charity they heartily pity all such, and pray for the divine grace to soften their hearts, and enlighten their minds.

Thus the Analogy between one part of knowledge and another, which are both attended with difficulties, humbles the human mind, and rendering it susceptible of truth upon reasonable evidence, forwards it in the journey through the sciences. The traveller who stops at every ford, disputing with the demonstrator of the road about the depth of the water, the nature of the channel, and the force of the current, against the honest experience of him who vouches for his security, will make but a short progress in his intended journey: And if importuned to try, he passes over safe, yet turning again towards his demonstrator argues with him, whether it was not by swimming, or leaping, and not wading, that he made his passage; he acts no more absurdly, than he, who having acquired excellent knowledge by revelation, attributes all to imperfect nature, the instruction of nurses, or any idle cause, except the true obvious one.

But so much is said concerning the Analogy of human conduct in the different ways of acting, as well as the other analogies, that it may be imprudent to detain you any longer from perusing the subject matter of this book,
or

or to anticipate the main design of it. Let it suffice to remark that the subject of analogy is extremely copious, and men have gone but a little way in it as yet. When the laws of the material world are better known, and human conduct better regulated in all ways of acting, by the Laws of God, and the books of divine wisdom less muddled with disputes, and perverse interpretations, WISDOM will be found a glorious homogeneous thing; and the laws of spiritual and material beings, of God, Angels, Men, brutes and insensible matter, more similar and akin, than has hitherto been explained, or perhaps conceived.

There is nothing more injurious to knowledge, than an opinion, which prevails with some people; that all parts of knowledge are fully cultivated, and that there is scarce any thing left for human industry. It is almost shameful even to mention such an opinion, much more so, to go about to refute it. It can only be the very narrow minded, or extreme idle part of mankind, which can entertain so ignorant a sentiment. The most knowing man is commonly the most modest; because his acquaintance with some valuable things gives him opportunity of conviction, that an infinite number of valuable things are not yet known to him. Are there any avaricious dealers in knowledge like those traders upon pecuniary motives, who burn the spices they can not bring home, thereby to enhance the price of their cargo? It seems there are.

But great and knowing men have honourably given us a sort of description of those climates

mates of knowledge, which may be surveyed with some accuracy hereafter, but which at present are only known to us by their coasts and first prominent parts. Even religion although it be every man's business to endeavour to know it, is not yet known to the degree of perfection which the divine revealer means in time to discover : Many secrets of providence may be still concealed, as well in the book of nature, as in the written book of God ; both which it is *your* business especially to study.

It is in some degree necessary for all people, but, to those who are to be teachers of mankind, it is indispensable ; and the neglect of natural talents, or the abusing of them in sophistry, which promotes heresy and error, will be severely accounted for. The difficulties and discouragements with which this study is attended, are not sufficient to excuse the neglect of them. For as to the want of wealth and honours, or the unequal distribution of them, which by some is called a discouragement, and must certainly be accounted for by those of high station, who have the power of dispensing them ; this ought not to be mentioned by any one, who understands the true spirit of the Gospel, which in nothing is so explicit, as in precepts, expressing a contempt for those things, or at least prohibiting all anxiety for them.

And as to the sophistry, which ingenious men have dressed up with the appearance of truth, on purpose to puzzle weak minds, or such as are in haste to form a system of opinions : Neither this, I fear, although the most important of the two, will excuse the neglect
of

of the study of divine knowledge. It is as absurd, for a man to decline the study of divinity, upon account of the difficulties which attend it; as it would be to refuse to walk abroad, or to visit distant places, because the uneven surface of the earth consisting of mountains, water, rocks, sands, together with pyrates and banditti, which infest sea and land, render travelling exceedingly dangerous, to all such, who are not properly prepared, and are not observant of seasons. Is it not a sufficient reply to one possessed of so weak a fear, that God has given a sun, moon and stars, to enlighten the earth, a needle to denote the north, and eyes to make use of all these; together with many examples of persons that have already travelled?

In like manner, is it not a reasonable answer to a timorous disciple in religion, that although there are difficulties attending the study of divine knowledge, yet it has pleased our gracious God to influence mankind, to appoint seminaries of learning, where very excellent helps may be had: The pious and judicious labours of those who have gone this way of knowledge before us are preserved; and the grace of God is of more certainty in this heavenly voyage than the compass in the terrestrial: Inasmuch as it never varies, where the heart is disposed to make a proper use of it. And if notwithstanding this, there are many miscarriages, they must certainly be attributed to a wrong use of those means, which a gracious God intended for the best purposes. An honest judgment in matters of religion is certainly in human power,

er, and the grace of God leading us to that Judgment may be obtained.

Once for all, the *writer* begs that the courteous *reader* will take in good part what has been hitherto, or shall hereafter be delivered in this book: He means well to christianity, he means well to literature, he means well to all honourable endowed seats of it: That all which may prosper, (for their Union is close) should be sometimes the prayer, and always the wish, of those, who think, that the christian religion well understood, and honestly practised, is the present welfare, and the eternal salvation of mankind.

T H E

THE
ANALOGY
OF
DIVINE WISDOM,

BETWEEN
MATTER and SENSE,
SENSE and MORALITY,
TEMPORAL and SPIRITUAL
Conduct ;

AND BETWEEN
The MATERIAL and SPIRITUAL
World.

PART II.

D U B L I N :

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C

spin ; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

The apocryphal song of the three children very properly calls upon the irrational creatures of God, to praise him : *O all ye works of the Lord, bless ye the Lord ; praise, and exalt him, above all for ever. O ye sun and moon. — O ye stars of Heaven, — O every shower and dew, — O all ye winds, — bless ye the Lord, praise, and exalt him above all for ever.*

For although these creatures are themselves void of reason, they excite rational beings to praise that BEING, who is the foundation of reason, and furnish them with noble sentiments of divine power, and wisdom, and goodness.

It is not therefore any particular moral behaviour only, that is to be learned from the external world, but the *foundation* itself of all moral reasoning must be drawn from thence : For thither the Scriptures appeal for proofs of the being and attributes of God ; without an acknowledgment of which, the bible is of no more authority, than meaner books : *The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made ; even his eternal Power and Godhead.* For this reason irreligious men are *without excuse*, if, though not having a particular revelation, they do not believe in God, and live immoral lives ; or, if, having a revelation, they either do not sufficiently credit it, or act contrary to it. In the former case they have the volume of the creation to study, where every creature, nay, every lump of matter, is a lesson of divine truths : In the latter they have, besides this, the written word of God. It is the former of these we are at present to consider, the laws of God discernable in the material world, and the application of them to the moral ; that is, the analogy between the *material, sensitive, and moral* system of things.

In

In discoursing upon which, the following method shall be observed :

First, the foundation of analogical reasoning shall be inquired into.

Secondly, some abuses which men have fallen into by this kind of reasoning.

Thirdly, some analogical reasoning that leads to useful knowledge.

First, of the foundation of analogical reasoning:

Analogy, as it is used in numbers, or mathematical quantities, means no more, than a certain relation of quantity to quantity, either as to equality, or excess, or content. — This is well known to those who are conversant in these studies, and is of excellent use, insomuch that without it no progress could be made in that kind of knowledge. From thence the word comes to be applied to moral and metaphysical reasoning. — For tho' moral notions are not (and perhaps cannot) be treated with the same precision, and exactness, as mathematical quantities; yet the respect of moral notions, to moral notions, may, in many cases, be called analogy. The writers in morality, when they distinguish Justice into commutative and distributive, usually say, the first must be according to ^a arithmetic analogy or proportion, the latter according to geometric. All exchange of property, when it is honestly made, supposes an exact equality, about which the first kind of justice is conversant; but the appointment of rewards and punishments supposes a consideration of merit and demerit, in proportion to which distributive justice is exercised: As, the

^a Concerning the application of arithmetic proportion to unjust dealings, see Puffendorf Barbeyrac lib. 1. c. 7. § 12.

man who is twice as virtuous as another, is to have twice the reward.

This is clear from the parable of the nobleman giving ten pounds to ten servants to trade with, and rewarding each in proportion to his diligence. He that with one pound had gained ten, was made ruler over ten cities; whereas he who with one pound had only gained five pounds, was made ruler only over five cities. — Analogy therefore being common to mathematics and ^a morals, its nature, as applicable to both, may be thus expressed: *It is that, which implieth a likeness between things, so as to be a foundation of parity of reasoning in some cases, together with an unlikeness excluding it in others.* — When we say 2 is to 4, as 8 is to 16, the likeness is in the relation between 2 to 4 and 8 to 16, and the unlikeness is between the first and the last terms of the Analogies; for 2 is unlike 8, and 4 is unlike 16. So also there is a likeness between the proportion which five pounds bear to ten pounds, and five cities to ten cities; but what likeness is there between a pound and a city?

An intire likeness, in all possible respects, would be almost an identity: some dissimilitude therefore is necessary to constitute things; for otherwise there would be one intire sameness in nature. And some likeness between things is necessary, that all things may not be totally disparate; in which case there will be no harmony, no subsistence of nature; an intire diversity occasioning an intire opposition, or war, or destruction.

Things being thus constituted, where ever the human mind perceives a likeness, it calls that Analogy, and infers from it something of sameness:

^a *Grotius de Jure Belli & Pacis, lib. 2. 20. § 33. ait, Harmonicam proportionem extruxit Bodinus (Lib. 6. de Rep. cap. ult.) cum tamen revera simplex sit, & qualis in numeris æqualitas meriti ad pœnam, sicut in contractibus mercis ad nummos. Vid. Horatii Eth. 12. 8.*

From like effects it presumes the same cause; from likeness of causes it presumes the sameness of effects.

Now if the whole scale of beings, from the first active creating cause, to the last most inert and insensible creature, be brought under view, there will be found certain similitudes running through the whole, whereby subordinate species of creatures seem to be linked to one another.

To begin with man, as the first creature we have occasion to be acquainted with (for as to the subordinate classes of angels, though we have reason to believe such, we do not know much of them) we are expressly told, that man was made in the similitude or image of God: And from thence it is, that we principally reason to conceive a proper notion of the supreme Being, yet with great allowances for dissimilitude and superiority; for we cannot be like him in our bodies, God having nothing material in his nature: And although we resemble him in holiness and reasoning, yet must our holiness be very far short of the divine holiness, and our reasoning must be very tedious and imperfect, in respect to divine knowledge, which can be no other than immediate intuition. In this manner is human nature like, and unlike the divine nature.

Let us go now to lower classes, to the brute and reptile creation: There we find a conduct regular and constant; the individuals of each species confor-
 ting with themselves, searching with great skill for their proper food, and even providing with foresight for winter's necessity; using wonderful contrivances for their defence against annoyances; and doing many things that not only emulate human skill, but also human virtues and vices, as gratitude and revenge. So far there appears a similitude in their natures; yet the dissimilitudes are also great; for their bodily shapes are exceedingly different: that appearance of reasoning, upon a nearer view, is allowed to be only *insinist*, and a

method of acting, flowing necessarily from appetite, and much inferior to human acts, which are the result of choice and judgment.

Let us go yet lower, to the vegetable world : Here we find an order of creatures in an increasing state, partaking of a sort of life, and nourished by a sort of food, taken in, partly in the earth, partly in the air ; distinguished into sexes, and propagating themselves by seed ; so far they possess a common nature with animals : But the dissimilitudes are great : For they want a locomotive power, they are void of sense, and their bodily shapes are exceedingly different.

Let us go yet lower in the World, to mines, stones, and subterraneous creatures, which so far partake of a vegetable state, that many of them grow^a, and must have a *stratum* of earth peculiar to them ; yet they differ in their texture and situation, one belonging to the bowels of the earth, the other to the surface. — But not to proceed unnecessarily in this argument, what has been said may be sufficient to shew, that all the works of the universe, and the whole system of things, not excluding the first and glorious cause, are closely allied by similitude of natures, as well as distinguished by dissimilitudes. — This is the foundation of all reasoning by analogy. ^b But as this kind of reasoning must admit of some restrictions, and may

^a It may be disputed by naturalists, whether minerals and stones grow : But although it should be allowed, that many congeries of matter of each kind received their forms and consistence at the time of the subsidence of matter in the general deluge, according to the laws of gravity ; yet it should also be allowed, that some instances of much later productions of stones and minerals may be admitted.

^b En pressant trop les rapports analogiques que l'on croit être entre le monde corporel & intelligible, on peut facilement se perdre dans des idées un peu creuses, se croire peu à peu inspiré, & débiter ses visions pour des revelations célestes. *Le Gloss. Bibl. Anc. & Mod. Tom. 4. p. 435.*

indifferently lead to truth or error, without a sufficient judgment to consider the dissimilarities of things, it will be proper to shew both the abuse and use of it. Therefore,

In the *second* place, shall be shewn some abuses which men have fallen into by this reasoning.

^b An appetite to perceive the similitudes of things being almost a distinct faculty in the human mind, from that of perceiving their differences; at least one exercise of human ingenuity having obtained the name of wit, the other of judgment; and these being so far incompatible, that they are rarely found together in the same person; hence has it happened, that the searchers after similitudes have so entirely neglected the specific differences, that they have confounded the nature of things, making a sameness or identity, where there is an extraordinary difference; and, at last, reducing all things to one identity.

^a Maximum & veluti radicale discrimen ingeniorum quoad philosophiam & scientias illud est; quod alia ingenia sunt fortiora & aptiora ad notandas rerum differentias; alia ad notandas rerum similitudines. Ingenia enim constantia & acuta figere contemplationes, & morari, & hærere in omni subtilitate differentiarum possunt. Ingenia autem sublimia & discursiva etiam tenuissimas & catholicas rerum similitudines & agnoscunt, & componunt. Utrumque autem ingenium facile labitur in excessum, prensando aut gradus rerum, aut umbras. *Bacon. Novum Organum, Lib. 1.*

In *Proœmio de interpretatione Naturæ*, idem de seipso ait: Habere mentem & ad rerum similitudinem (quod maximum est) agnoscendum, satis mobilem, & ad differentiarum subtilitates observandas satis fixam & intentam, &c.

De Augmentis Scientiarum, cap. 4. ait: Neque enim credibile est (si singula percurrantur & notentur) quantum agmen idolorum philosophiæ immiserit naturalium operationum ad similitudinem actionum humanarum reductio. Hoc ipsum, inquam, quod putatur talia naturam facere, qualia homo facit.

These Quotations are taken from the Latin Edition of Lord Verulam's Works, printed at Leipzick, the rest, from the English edition by Shaw.

If this were not the case, why should it ever be made a question whether matter can think? Whether the Soul be material? Whether there be any such thing as Spirit, or a being of a contrary and superior nature to matter? Whether God be a being distinct from, and superior to, the universe? Or, whether the universe be not the Deity?

These questions must arise only in the minds of those who are too much accustomed to think of the similitudes of things, and too little of specific differences. A narrow-minded reasoner, considering the scale of beings, from the purest spirit to the grossest lump of matter, connected by a participation of qualities; the purest spirit to less pure; the less pure spirit, endued with reason, to those which are only guided by instinct; these to vegetables, vegetables to minerals, minerals to inert clay; can easily put a question, whether man be any thing more than a more rational brute? ^a and a brute any thing meaner than a less rational man? whether a brute be any thing more than a more active vegetable?

and

^a The doctrine of the human soul has two parts, the one treating of the rational soul, which is divine: the other of the irrational soul, which we have in common with brutes. Two different emanations of souls are manifest in the first creation, the one proceeding from the *breath of God*, the other from the *elements*: As to the primitive emanation of the rational soul; the scripture says, *God formed man of the dust of the earth, and breathed into his nostrils the breath of life*. But the generation of the irrational or brutal soul was in these words, *let the water bring forth, let the earth bring forth*. And this irrational soul in man is only an instrument to the rational one; and has the same origin in us, as in brutes, viz. *the dust of the earth*. We will therefore style the first part of the general doctrine of the human soul; *the doctrine of the inspired substance*: And the other part, *the doctrine of the sensitive or produced soul*. But as we are here treating wholly of philosophy, we could not have borrowed this division from divinity; had it not also agreed with the principles of philosophy. For there are many excellencies of the human soul above the soul of brutes, manifest even to those, who philosophise only according to sense. And wherever so many and such great excellencies are found, a specific difference should always be made. *Fran. Ba.* human soul.

and a vegetable any thing less than a less active animal? Then, overlooking some steps of this scale, at last seriously put a question, whether plants have not souls as well as men? And at last even search for human shapes in vegetables, as some^b have done; even to assign them medicinal qualities, suitable to those parts of a human body, which they are fancied to represent.

And, to proceed farther, conceiving a Likeness between motion and thought, between very active subtle matter and a principle of cogitation; he is then disposed to put a question, whether matter may not think? Or, whether the principle of cogitation be not matter highly subtilized? And, having thus degraded human souls, or rather human spirits; the supreme Spirit himself, by the same uncautious similitudinary reasoning, may at last be reduced to the same material class. The regular order of things shall be called fate, and freedom directed by wisdom shall be called necessity.^c Such have been the opinions of some metaphysical men; and that which led them to those monstrous opinions was, in all probability, the argument of Analogy: The

^b See *Crollius de Similitudinibus*.

^c The philosopher who contents himself with the appearances of the material universe only, and the mechanical laws of motion, neglects what is most excellent, and prefers what is imperfect, to what is supremely perfect.

Such who attend not to manifest indications of supreme wisdom, and goodness, perpetually appearing before them, wherever they turn their views and enquiries, too much resemble those ancient philosophers, who made night, matter, and chaos, the original of all things.

They judge well who affirm that God himself can not make contradictions to be true at the same time, and represent the certain part of our knowledge of the wisdom of the Deity, imparted to us in the views of nature which he has laid before us.

The sublimity of the subject is apt to exalt and transport the minds of men, beyond what their faculties can always bear; therefore to support them, allegorical and enigmatical representations have been invented, which in process of time have produced the greatest abuses. *Maclaurin on Newton*.

like effect of which we find in moral reasoning, arising from an imperfect comparison between moral creatures, and creatures which are merely endued with sense.

The lower part of the animal world being observed to act according to their appetites, and in all cases to gratify them; some narrow-minded philosophers have analogically concluded the same of human nature. Why should one class of creatures, say they, be prohibited the indulgence of their desires, and so many be allowed it? And why should not a man grasp at all objects of ambition, of lust, of revenge; since he has appetites prompting him to them; as well as the brute creation indulge the appetites of hunger and venery? Has the author of nature made any thing in vain: And are not appetites as proper a rule of behaviour to one as another?

Thus does this reasoning tend to the debasing of human nature, the destruction of society, and the ruin of mankind: when the attending to the specific differences of things would ever prevent the putting such questions, much more their being embraced as opinions by any men. For reason and religion do so evidently distinguish men from brutes, and the moral from the instinctive race of beings, that human appetites must be subject to those superior principles of reason and religion, otherwise the noblest part of human nature was given in vain: And it was to little purpose to create man in the image of God, if he is to live the life of a brute.

To such mischievous errors does Analogy lead, when the likenesses of things are only considered, and not the differences. And when the mind is accustomed to conceive things according to likenesses, a rich imagination may fancy it between any things. So far as it is used only to adorn subjects, as poets do, it is allowable and agreeable; and the more
opposite

opposite the natures of the things are, between which the likeness is conceived, the prettier the Fancy is reckoned. Joy, which is a human passion, does not at all belong to mountains; nor is there any real similitude between the growth of corn and singing: Yet there is no one, who is not pleased with the *Psalmist's* fancy, when he says, *The little hills rejoice^b on every side; the valleys are covered over with corn, they shout for joy, they also sing*: But, considered in any other respect, it is exceedingly improper: Though poetically beautiful, it is philosophically untrue.

So that Analogy, which may lead to Beauties in Poetry, may also lead to great Errors in Philosophy, some of which have been shewn; but if used with a good Judgment, it may be made the Foundation of useful knowledge: which is the last Head to be discoursed upon.

^b *Lætus ager* —————
 ————— *Et ipsa sub mirantur Gargara messis.* VIRG. Georg.

When a favourite of the muses is in this happy disposition, Nature appears in her gayest dress; the noblest Objects come in view; they turn out their beauteous sides; he sees their various positions, and stays for nothing but resemblance to join them together. The torrent of the poetic passion is too rapid to suffer consideration, and the drawing of consequences: If the images are but strong, and have a happy collusion, the mind joins them together with inconceivable avidity.—But, at the same time, this force and collusion of imagery is susceptible of very different meanings, and may be viewed in various and even opposite lights. ^c It often takes its rise from a likeness, which hardly occurs to a cool imagination, and which we are apt to take for downright nonsense, when we are able to find no connexion between what went before, and the strange comparison which follows. *Life of Homer, p. 152. 1735. London.*

^c Poetry is a kind of learning generally confined to the measure of words, but otherwise, extremely licentious, and truly belonging to the imagination; which being unrestrained by laws, may make what unnatural mixture or separations it pleases. Francis Bacon. *Instauration, part. 1. sect. 2.* published by Shaw.

We

We find in all human Works of the same Hand, a certain Similitude, whereby a critical Observer may, in most cases, determine the Author, without any other information. The lines and colouring of a picture shall have such peculiar Characteristics, as to perpetuate the name and credit of the Artist, without any written elogy: And pieces seen in different countries shall very justly be attributed to the same Author. The proportions of a building shall tell who is the architect, with more truth and praise, than a name graved in stone. A stile in writing shall be as distinguishable a mark to ascertain the works of the Ingenious, as the characters in which they record their works, or their bodily Features, which distinguish them living.

This Observation extends also to moral conduct; Mankind, notwithstanding the great variety of modes of action, being constant as to national principles, considered in collective bodies; and also each man to his own principle, considered as individuals. Hence arises that opinion which one man forms of another, from a mode of action, which shall enable him to judge with great probability, whether any particular action be justly attributed to any particular person. If a man who has acquired the character of being ambitious, should do any act which may be differently considered, his principle of action being known shall determine the Judgments of men to believe *that*, to be an act of ambition.

In like manner the libidinous, revengeful, Avaritious; and, on the other hand, the chaste, the merciful, the generous, having all peculiar principles and modes of action, of which they are very tenacious, shall seldom deceive mankind by declaring what they wish should be thought their designs, if their real principles be contrary to what they declare. This analogy of Judgment in moral conduct is of great use to mankind, being the support of equity and order in the world: For virtuous men
are

are hereby defended against slanderers, and the vicious are often brought to deserved punishment.

As we thus Judge with great probability of the moral conduct of mankind by analogy, and thereby discover their real designs; so may we also, with great probability, judge of the divine will, from that beautiful and copious analogy discoverable in all his works.—The works of GOD are either natural or moral. Such things as are void of all freedom of choice in themselves, are called natural works; but such as are endued with reason to judge, and a will to choose, are called moral: The former act necessarily according to certain Laws affixed in their natures; the latter act freely, with regard to the divine Laws, howsoever the knowledge of them may be conveyed, and are therefore accountable for their behaviour. Now that which may lead us to the knowledge of many of the Laws of GOD, as rules of behaviour to free creatures, is *Analogy*: And this Analogy lies not only, between the several classes of intelligent beings, or moral agents, but also between them and natural productions. We may not only argue from the supposed conduct of Angels, to convince men of the obligation to holiness of life, and chearful obedience to the divine laws, as our Saviour has taught us, in commanding us to pray, that *the will of God may be done upon Earth, as it is in Heaven*; but we may argue by analogy from temporal concerns to spiritual; from the known conduct of men in one case, to the obligation of a similar conduct in another; and even from the regularity of natural phænomena, to the nature of moral duties; and draw proofs of the divine will, from the analogy of his purposes in the material world; compared with those of the moral.

It will be proper to give instances of both these kinds of analogy.

First, of the analogy between temporal and spiritual concerns. If men use their *Understanding* and *Will* in temporal

temporal concerns, so ought they in spiritual; if they act in one case upon probabilities, attended with many objections, so ought they in the other; if they even act in some temporal Instances against probability, upon account of some great possible emolument to arise from it; so ought they in religious concerns, though they appear improbable: If men forego a present temporal advantage, for the sake of a greater future temporal benefit; so should they forego all temporal advantages, for an eternal spiritual reward, when that eternal reward cannot be obtained any other Way: If men are actually rewarded and punished in many instances observable in the experience of the world, for particular virtues and vices; they should also believe, that the governor of the world will eternally reward, and punish, a total virtuous and a total vicious habit, in another state of things: If men own, that natural evils are propagated, and that the Grandchild, or later descendant, does often suffer, in mind, and body, for the vices of a Parent; why should not they own, that moral Stains may descend too, and that all mankind may be tainted by the sin of their common parent?

This is ~~an~~ analogical reasoning, and must be allowed to be a proper foundation, whereon to establish similar truths, and oblige mankind either to give up all principle of action, founded upon Judgment and election, or to act consistently upon it, in all similar cases.

If we examine the reasoning which our Saviour made use of, we shall find most of it of this kind. When he has a mind to recommend spiritual husbandry, he does it by the parable of the steward: When he recommends watchfulness in religion, he does it by the story of the ten virgins: When he means to be understood of spiritual distributions, he explains himself by temporal talents, and an earthly king: When he designs to exhort to repentance, and to shew the compassion of our Heavenly Father,

ther, he does it by the parable of the prodigal son returning to his father in a penitent state of mind. And in the same manner, upon many other occasions, arguments from analogy are applied with infinite force. *If ye, being evil, know how to give good gifts unto your children; how much more shall your father, who is in Heaven, give good gifts to them, that ask him?*

This kind of reasoning also holds between the material and spiritual world, instances of which shall be given.—Although matter be intirely distinct from, and inferior to Spirit, being in itself inert, and incapable of action, yet very capable of being acted upon; the motions, the appearances, and various changes of the material system, being the effect of some intelligent Spirit, the mind and purposes of that Spirit may not improbably be gathered from them. Could we believe, as some have done, that the planets were endued with intelligence, we could not but admire their wisdom! But since we know, that they are void of all intelligence themselves, and move by the direction of one infinite intelligence, our adoration is properly directed thither; and we analogically infer, that the author of order and regularity in the heavenly bodies, must also love it, and therefore requires it, in moral beings, whether angels or men.—When we observe in the material world, that most things tend to effect natural good, and that there are plain marks of things having been once in another and a better state; we infer analogically the same of moral beings: And since natural good and evil are only so, with relation to some beings which are capable of perceiving them, as such; hence it is reasonable to infer, that natural good and evil have been always the concomitants of moral good and evil; and that the latter were the occasion of the former. And further, since every artist loves to exhibit to

view, such works as are the effects of the best of his skill, and a credit to the artificer; so the divine author of the universe probably, at first, fashioned things in a better order, than we at present find them: And the alteration of that order must not have been owing to any defect of care in the supreme author, but to the perverseness of free creatures, who abused their liberty.

Hence also, when a man looks abroad into the natural evils of the world, and sees the waste of things by heat, or cold, drought or moisture, by inundations, hurricanes, and earthquakes; he should also look into himself, and inquire for the moral causes of such things; which may lead him to many useful sentiments, necessary to a sound belief of that revelation, which gives us a fair account of the concomitancy of moral and natural evil; For man was at first created upright, and the world was made beautiful for its inhabitant: He sinned, and was then undeserving of so noble a dwelling; therefore his habitation was rendered less comfortable, and the earth was made as productive of thorns and thistles, as human nature was of immoralities. Mankind increased in *Sin*, so as to deserve a total destruction, except one Family: Upon this they were destroyed, and the whole surface of the earth was again altered by a general flood.——The righteous family, which survived, possessed a better earth, productive of fruits with less toil than the former, yet still subject to many natural evils: Which earth shall at last be destroyed by fire, when the wicked shall be doomed to *eternal fire*, and a more glorious *earth* shall be made for the habitation of the righteous.

Thus do moral and natural evils go hand in hand: As perfect morality, and a beautiful earth, began this order of things; so shall perfect morality, and a beautiful earth, end them. And thus may we argue analogically from natural good and evil,

to

to moral good and evil ; and that in other instances as well as this.

We observe all through nature a vicissitude, a decay or cessation of natural powers, and a restoration of them ; a kind of death, and a reviviscence. Most creatures have alternate times for sleep and waking, and most countries have change of seasons ; night succeeds day, and day returns ; the cold season succeeds the warm, and the warm returns : The vegetables flourish ; autumnal blasts strip them of their leaves, and stop their growth, and all natural functions seem to be at an end : The spring, in its turn, rouses stupid nature, and all things bloom afresh : The reptile feasts upon the produce of nature during the plenty of Summer ; in the Winter he becomes a *Cbrysalis*, and lies in his hard cloathing like a coffin ; till the vernal sun awakes him, or rather raises him from a state of death : The birds, enjoying themselves one part of the year, lie buried in decayed trees, and antient walls, the rest of it, and come forth again in their seasons. Most animals lie, as it were, intombed in their mothers, and their birth is a rising from death.—Shall all nature thus be subject to this vicissitude of death, and a resurrection, and man alone be excepted ? No : The analogy of things teaches us, that the human body shall rise again, and revelation assures us of it. If man's sleep be a little longer than that of his kindred creatures, so shall be the life, to which he rises : They awake to sport for a season, he shall be raised to eternal pleasure.

This argument from natural phenomena, for a resurrection of the body, appeared to St. Paul worth insisting upon ; when, from the nature of vegetation in a grain of wheat, he argues very justly to the nature of our bodily resurrection. Whereas most seeds consist of two, and many of more lobes, it is peculiar to corn to have but one : And whereas the lobes of other seeds generally rise above the

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ground, in what are called, dissimilar leaves, it is peculiar to the lobe of corn to *die* beneath the earth. St. Paul's argument is therefore founded upon the truth of nature: *Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare Grain, it may chance of wheat, or of some other grain: But GOD giveth it a body, as it hath pleased him, and to every seed its own body.*

Our Saviour also argued with the Pharisees and Sadducees from natural phenomena: They demanded a sign, to whom he replies: *When it is evening, ye say, it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?* He also uses arguments of the same kind upon many occasions, some of which have been mentioned in the beginning of this discourse.

^b See Grew's anatomy of plants, and address, &c. or part 1. of this book. By considering what is there expressed concerning this passage, along with what is delivered here, the reader has the full analogical sense.

T H E

THE
ANALOGY
OF
DIVINE WISDOM,

BETWEEN
Material LIGHT, and spiritual KNOWLEDGE.

BETWEEN
The general Law of Spiritual BEINGS,
AND
The general Law of Material THINGS.

BETWEEN
The Divine Influence upon *Spirit* by GRACE,

AND THE
Divine Influence upon *Matter* by ATTRACTION.

BETWEEN
The UNIVERSAL ÆTHER,
AND THE
INFINITE DIVINE SPIRIT.
PART III.

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NOT to enter too far into nature, for abstruse and forced resemblances of things, let us only consider the clear obvious and natural Analogies,

B E T W E E N

Material LIGHT, and spiritual KNOWLEDGE.

B E T W E E N

The general Law of Spiritual BEINGS,

A N D

The general Law of Material THINGS.

B E T W E E N

The divine Influence upon *Spirit* by GRACE,

A N D T H E

Divine Influence upon *Matter* by ATTRACTION.

B E T W E E N

The UNIVERSAL ÆTHER,

A N D T H E

INFINITE DIVINE SPIRIT.

LIGHT is the first of God's creatures in the *material* world. For darkness is not a being, but the absence of one; and the Heavens and the earth previous to light in the order of history being without form, were only the subject matter susceptible of forms, animate and inanimate, which are called the creatures of God. The divine historian declares light to be good, as soon as it was created; and although he distinguisheth it from darkness, he doth not thereby make darkness a creature: For it wants the divine FIAT; *Let*

there be Darkneſs; and the divine approbation; God ſaw that it was good.

But God *created light, and divided it from darkneſs*, and made it a creature worthy of his approbation, and our admiration. What chaos was to an infinity of forms to be created, darkneſs was to light; and ſuch ^b ignorance is to *knowledge*, in the ſtate of man, which is uſually called natural.

Light alſo as it were by a ſecond creation (or reformation) in the bodies of the ſun and moon was conveyed more uſefully to mankind: So there was a light of religion in the world, before it ſhone more uſefully to mankind, in thoſe great luminaries, Moſes and Jeſus Chriſt: And as the firſt material light was created by the Deity, ſo was the firſt knowledge of religion *revealed*.

The Analogy between the light of revelation, and that of the heavens, is in many reſpects worth notice; and the ſimilitude is ſuch, that the language belonging to one, may with great propriety, be transferred to the other; and a comparison may be made, without a duplicity of expreſſion.

For it is equally true of them both: That light ſhines very unequally on the world, though it is always ſhining ſome where; Its day is equal to months in ſome places, and only hours in others. It comes pure from Heaven, yet often meets with a foul atmosphere in its paſſage, whereby it is clouded and bent in its courſe. It ſhews many things different from what they are, yet never miſleads any one of an honeſt ſagacity. It ſhines indifferently upon all objects, is totally rejected by ſome, tranſmitted by others, bent and diſtorted by a third kind, and uſefully imbibed by a fourth. It hardly ſhines at all in the night, very faintly in twilight, and gradually increaſes to a full brightneſs: All climates have not the ſame degree of it; and

^b With Solomon *wiſdom excelleth folly* (that is vice as well as ignorance) *as far as light excelleth darkneſs*. Eccles. ii. 31.

sometimes Eclipses seem to deprive the world of it totally; yet it breaks forth again, and gives Joy and beauty. It is the means of the knowledge of many things, yet is very little known itself. It not only renders the world visible, but also enlivens it, and promotes the vegetation of poison, as well as wholesome food.

Is not all this equally true of revelation and material light? They who censure the former, have the same reasons to traduce the latter; and whatever objections are raised to the bible in the spiritual world, there are similar objections to the volume of nature in the visible world.

The infidel who extols the praise of natural knowledge, in order to depreciate the revealed, should also prefer the light of a flint struck out with steel, to the sun; and sleeping always in the day, should walk by torch-light in the night: If he should by chance awaken in the day, his employment should be to examine the solar light and carp at it. What a profusion of waste is here, when a candle will serve as well? How deceiving this light must be, that passes through so many mediums, which bend its course, and has so many millions of miles to travel before it reaches us? After all it can not dress human food; and the culinary fire, which does this, can also warm the human body better.

He should also say, that there were many minute objects he could not see at all, and that distant objects he saw very imperfectly; yet being aided by glasses, and thereby made acquainted with many secrets in nature, he should break them, and attribute all his knowledge, to nocturnal lucubrations; or insist upon it, that the sun should have been made fitter to inform the sight; or that the eye should have been so framed, as to take in more natural objects with less confusion.

For he said before of the Bible; that there was no occasion for it; and that if there was, it was
so

so corrupted with copying, during the course of some thousands of years, that there was no dependence upon it ; that its languages were various and intricate : And that the natural reason of man discovered every truth, which human nature required the knowledge of.

But this fool should also consider, that the fire of the earth, which, with human art became so useful, was itself owing in a great measure to the solar influence, whose rays it is daily imbibing ; and that the boasted light of nature was originally divine revelation, and the improvement of it (if it has not rather fallen short of the first knowledge) owing to the Bible, even in those who deny the divinity of revelation.

LET us now consider the ANALOGIES between the great law of *Spiritual Beings*, and the general law of *Material Things*, between the divine influence upon spirit, by GRACE ; and the divine influence upon matter, by ATTRACTION.

That whereby the order of material things is preserved is *Attraction*, which in respect of the tendency of matter to a *common* centre, is called *Gravitation*. And that which keeps all spiritual beings in one unlimited society, is *Benevolence*, or CHARITY, which as ultimately tending to the supreme being, is *divine love*.

All matter, although in its nature inert, is in motion, nor is there any such thing as *absolute rest*. The Analogy of nature should incline us to believe that the spiritual part of man, which is in its nature active, is always thinking ; although there is not always a consciousness of it, any more than a sense always of the motion of matter.

Every particle of matter attracts all other particles of matter, so does every good man love the whole race of men.

† This is largely discussed by the Author in another place.

As

As the attraction of a particle of matter in this part of the terrestrial Globe is inconsiderable (though in nature it be something) to a particle of matter in *China* or *Peru*: So is the love of an inhabitant of this land inconsiderable (though it be something) to an inhabitant of those countries.

As a particle of matter of our Hemisphere, transferred to a particle in those places mentioned, shall, if brought to continuity, adhere by a very strong attraction: So shall an inhabitant of this land, brought into society with an inhabitant of those places, cleave to him with an extraordinary degree of benevolence.

Attraction of cohesion is exceedingly stronger than attraction of gravitation. When a stone is held in the hand, the parts which are not actually grasped, are kept from falling by their firm adhesion to those which are grasped: Yet those parts are not void of the principle of gravitation, but the stronger principle prevails over this: So love of one's Nation, and family affection are much stronger than general benevolence. When a good man exerts himself in any extraordinary act for the benefit of his country or family, he is not then void of a more general benevolence to the human species: But the stronger principles of patriotism and domestic love, prevail over the weaker principle of the love of mankind.

But although this be true both of *Matter* and *Men*, in the most obvious and common Phenomena of the material and civil World. Yet upon a closer view it is plain, that the great Laws of the universe such as GRAVITY, and CHARITY, certainly prevail in great instances over the laws of the individuals, and smaller communities of *matter* and *men*. And therefore, although a short and small beam, fastened only by one end in a wall, shall remain horizontal, by the law of cohesion, which in that instance is stronger: Yet increase the length and breadth

breadth of a beam in an equal proportion^a; and in the same situation it shall break, by the prevalent law of Gravity. Do not stupendous masses of matter often tumble from ragged precipices, upon this principle?

So also the planets and comets move round their Suns, and though thrown off by a projectile force, are retained by gravity, so as in every revolution to approach nearer: And in time perhaps may be quite absorbed; the general law of the universe prevailing over all laws of smaller communities and individuals.^b

In like manner in the civil state of things, Benevolence or Charity extending to the human species prevails over all less extended principles of affection, towards civil communities and individuals: And also analogous to the prevalent law of gravity, although human nature seems to be moved by violent appetites and instincts into a kind of moral excentricity and pursuit of worldly objects; yet it is drawn back to God, the attractive centre of *Love*, to whom every good man makes daily approaches; and with whom he shall at last be united.

And inasmuch as all love to the divine being in this world must be express'd by acts of Love towards

^a See Borelli.

^b The force of Gravity upon the Comets is likely to produce this effect sooner than in the planets; considering their great number and their great distance from the Sun in their Aphelia, where their actions upon each other must have some effect to disturb their Motion. The resistance which they meet with in the atmosphere of the Sun, when they descend into the lower parts of their Orbits, will also affect them. By the retardation of their motion in these lower parts, their gravity will be enabled to bring them nearer the Sun, in every revolution, till at length they fall into him, and supply fuel to that immense body of Fire. The Comet of 1680 passed at a distance from the surface of the Sun, no greater than the 6th part of his Diameter; it will approach still nearer in the next Revolution, and fall into his body, at length. The fixed Stars may receive supplies in the same manner, by Comets falling into them. *Macclaurin on Newton*

our rational fellow creatures : The most extensive charity always influences a mind, sufficiently instructed, and heroically practised in subduing egocentric affections. ^b

For

^bAll things are endued with an appetite to two kinds of good, the one, as a thing is a whole in itself ; the other, as it is a part of some greater whole ; and this latter is more worthy and more powerful than the other, as it tends to the conservation of a more ample form. The first may be called *individual* or *self-good*, and the latter *good of Communion*. Iron by a particular property moves to the load-stone ; but if the iron be heavy it drops its affection to the load-stone and tends to the earth which is the proper region of such ponderous bodies. Again, the dense and heavy bodies tend to the earth, yet rather than nature will suffer a separation in the continuity of things, and leave a vacuum, as they speak, these heavy bodies will be carried upwards, and forego their affection to the earth, to perform their office to the world. And thus it generally happens, that the conservation of the more general form regulates the lesser appetites. But this prerogative of the good of communion is more particularly impressed upon man, if he be not degenerate, according to that remarkable saying of Pompey, who being governour of the city-purveyance, at a time of famine in Rome, and intreated by his friends not to venture to sea, whilst a violent storm was impending, answered, *my going is necessary, but not my life*. So that the desire of life, which is greatest in the individual, did not with him out-weigh his affection and fidelity to the state. But no philosophy, sect, religion, law or discipline, in any age, has so highly exalted the good of communion, and so far depressed the good of individuals as the christian faith. Whence it may plainly appear that one and the same God gave those laws of nature to the creatures, and the christian law to men. And hence we read that some of the elect and holy men, in an ecstasy of charity, and impatient desire of the *good of Communion* rather wished their names blotted out of the book of life, than that their brethren should miss of salvation. *Francis Bacon*. *Instaur. Ethicæ*. He says also in his new machine.

The canons or rules of predominances should be collected : As for example, that the more common the good, which is desired, the stronger the motion ; and that the motion of connection which regards the communion of the universe, is stronger than the motion of gravity, which regards the communion of dense bodies. Again that the appetites of a private good do not generally prevail against the appetites of a more public good, unless in small quantities, and it were to be wished this also obtained in civil affairs.

FOR is not divine *Grace*, in the spiritual world, analogous to *Attraction*, in the material world? And is not the good man kept steady in his pious course thereby, notwithstanding the frequent attempts of revulsion, the rubs and collisions which he meets with, that like comets cross the orbit of virtue, and threaten ruin? The planetary paths tho' regular, are not so strictly so, but that the interfering of attractions will in time produce such irregularities, as to seem to require the divine interposition: So the ordinary portion of grace being not sufficient in some cases for the success of heroic virtue, the divine spirit interposes with an extraordinary aid, and proclaims, *my grace is sufficient for thee*.

THE Analogy between the infinite divine Spirit or HOLY GHOST, and the UNIVERSAL ÆTHER or elemental Fire, may properly be treated next. Because as the mechanic philosophers make the Æther the cause of attraction, muscular motion and other extraordinary phenomena of matter: So is the HOLY GHOST the cause of all spiritual conduct, which is consonant to the divine Law.

It is extremely agreeable, and worth while, to illustrate the comfortable part of the last revelation of the will of God to man, the universal presence and influence of the divine Spirit and Comforter, by a similitude drawn from the material world.

For there being but one author of the universe, his wisdom is in all things wonderful when understood, and the wisdom shining forth in the different classes of his work, have a great degree of likeness. Human nature is like the Divinity, the instinct of brutes is very like the most perfect reason of man, and the laws of matter are not unlike the brutal instincts.

The

The universal presence therefore of the divine Spirit, and Comforter, may be illustrated by the universal Æther or fire of the universe. Especially since the Bible chuses to make the first step of the comparison, by telling us, that Jesus Christ should baptize with *Fire*, that is, with *the Holy Ghost*, and that the HOLY GHOST descended in the visible appearance of *Fire*.

The properties of elemental fire or Æther are already so well expressed, by an eminent philosopher and divine, that his language shall be pretty nearly used ; though his purpose of writing did not lead him to make that comparison, for the sake of which, some of his philosophical sentiments are here used. But this analogy may be hereafter more beautifully made, when the experiments concerning the Æther, in the wonderful phænomena of Electricity, shall have opened to the human mind many secrets of nature, wherein the Æther is the principal instrument for divine intelligence to work with.

“ Fire is the universal fountain of life, order,
 “ distinction, stability and beauty of the universe.
 “ It is not only in the sun and other heavenly bodies,
 “ but it makes part of every lump of matter
 “ upon, and in our Globe ; it may be struck out
 “ of the hardest masses, and is discovered in the
 “ deepest caverns ; the very water, which is generally
 “ supposed to extinguish it, does also retain
 “ it, as appears from the flashing of waves in the
 “ times of a storm ; it exists even in the darkest
 “ caverns, as is evident from hence, that many
 “ animals see in the dark, and fire may be kindled
 “ in them, by the collision of bodies. Gold is
 “ no more than mercury with abundance of light
 “ or fire in it, as appears from an experiment.
 “ Fire mixes with all bodies, and its operations
 “ are various according to its kind, quantity, and
 “ degree of vehemence. As it mixes with water,
 “ one

“ one degree of it keeps water fluid, another degree of it turns it into elastic air. For water becomes vapour by the means of fire, and air is nothing but vapour and exhalations rendered elastic by fire.

“ This mighty agent, is every where at hand, ready to break forth into action, if not restrained by other things. Being always in motion, it actuates and enlivens the whole visible mass of the world, it distinguishes the various stages of nature, and keeps up the perpetual round of generations. So quick in its motions, so subtle and penetrating in its nature, so extensive in its effects, it seemeth no other than the VEGETATIVE SOUL and VITAL SPIRIT of the world.

Now, is not the HOLY GHOST in the spiritual world, what this elementary fire is in the material ?

For although fire be in all matter, yet it is more abundant in some parts, which have a stronger attraction than others : It remains in that union, till attraction is weakened by the proximity of some other matter ; then follows a disruption of parts, and a destruction of form.—The Holy Ghost is in every part of the moral world, and intimate to every member of it, but he is more largely communicated to those, who by strong religious affections invite him ; he stays with them, till the affections of the world taking place, he is no longer a welcome guest, but leaves them to be hurried into ruin ; so true it is, that *the last state of these men is worse than the first*.—As in the material world a man may sit in the cold, although he has a flint and combustible matter near him, if through perverseness he will not strike fire ; so in the spiritual world ; if we not only neglect to pray for the help of the Holy Ghost, but also study to avoid all offers of his favour, we are indeed insensible of the benefits of his presence, but that we are so, is entirely our own

own faults. Has he not been extremely active in the conservation of religion and pure morals in the world, since the first *brooding*^b of the divine spirit upon the waters in the chaos, to the remarkable effusion upon the Apostles in the form of fiery tongues, and the less astonishing conveyance of his influence to this day? And was not the Æther, or elemental fire, a principal instrument in the conservation of the material world, from old chaos to the present time? Are not many of the wonderful phenomena of Fire, very late revelations to mankind by the study of sagacious men? And is it not in many phenomena a principal instrument, where the bulk of mankind, being negligent of the wonderful order of nature, do not think of it, or acknowledge it? And as the studious in the phenomena of matter find out, and assent to the utility of the Ætherial fire, so the religious in the spiritual world, study to find out the holy Spirit, and feel his influence. He does not perhaps come upon them now in a visible appearance, they may neither hear the *sound of a mighty wind*, nor yet see fire flaming in the shape of *cloven tongues*, but they may feel him inwardly, and enjoy his comfortable influence in a secret manner. In short the spiritual world is no less beholden to the *universal Holy Spirit*, than the material world to the *universal Ætherial Fire*.

Thus can inert matter furnish us with lessons of spiritual knowledge, and seems to speak to mankind, as reasonable and religious creatures, in a very instructive manner. The subject is worth enlarging

^b So many interpret the word *merachepeth*, implying brooding, incubation or hatching. The translators of the Syriac express it, by *incubabat*.

A late writer tells us it is only found elsewhere, Deut: 32. 11. Jer. 23. 9. In which places it signifies different kinds of motion, and that in Genesis it means, that the spirit of God caused the face of the waters to move, by giving the globe a motion upon its axis.

66 *The ANALOGY, &c.*

upon; but we are obliged^b to break off, when the scene opens, and presents a plentiful fund of imagination, for such *children of wisdom* as have *Pleasure in seeking out the works of the LORD. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made. — So that THEY are without excuse, who neglect to search into them.*

^b Natural phenomena are not yet sufficiently studied, to entitle us to pursue this reasoning farther.

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THE
ANALOGY
OF
DIVINE WISDOM,
BETWEEN THE
Different States of human Nature,
IN THE
Womb, and in the World;
As influenced by
Civil Prudence, Moral, and
SPIRITUAL MOTIVES.
PART IV.

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T H E
A N A L O G Y
O F
Divine Wisdom, &c.

JOHN iii. 12.

*If I have you told earthly things, and ye believe not,
how shall ye believe, if I tell you of heavenly
Things?*

WHEN our Saviour, by his Miracles, had acquired the Character of a *teacher come from God*; *Nicodemus*, a Person of eminent station among the *Jews*, came privately to him, in order to be instructed by him. Our Saviour, as every wise instructor should do, begins with the easiest truths, and reserves the sublimer and more difficult doctrines of christianity, for the latter part of the lesson.

He tells *Nicodemus* first, that a new and spiritual birth is necessary to every one, who is to be a disciple of his; which he expresses in the terms of a natural birth: *Except a man be born again, he cannot see the kingdom of God.* The enquirer wonders at the expression: *Can a man enter the second time into his mother's womb, and be born?* Our Saviour then explains himself: *Except a man be born of water, and of the spirit, he cannot enter into the*

kingdom of GOD.—Marvel not that I said unto thee, *You must be born again.*—The wind bloweth where it listeth; and thou bearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the spirit. That is; this new birth is not a visible change; yet it is as real an one; and the effects of it are more considerable and lasting, than of the natural birth. Nor ought this to be incredible: For in the natural world there are many things, of the cause and manner of which ye are entirely ignorant, which are very discernible in their effects. No man knows the origin of wind¹, or sees the manner of its motion; yet the extraordinary effects of it, in wafting ships upon the sea, in moving machines upon the land, and other both useful and injurious instances, are evident to all men. Thus the regeneration of a man, by true religion, and the spirit of GOD, though not discernible to human eye, yet, in its effects, is as great and real a change, in respect to eternal life, as a natural birth is in respect to a mortal life.

Still *Nicodemus* seems ignorant, and asks again, *How can these things be?* Our Saviour, having spoken plain enough to be understood, by one of

¹ The winds may be called the wings of Mankind, by means whereof, men fly through the seas, and maintain traffick, and correspondence, with all the parts of the globe. They are also the sweepers of man's habitation the earth, and at the same time brush and cleanse the air about it. On the other hand, they sometimes tear up, and enrage the sea, that would otherwise remain quiet and undestructive, and have likewise other mischievous effects. Again, they produce strong and violent motions, with human assistance; and thus, as Servants to Mankind, drive our ships, and turn our mills. Thus may they be applied to abundance of useful purposes, if men would exert their diligence. The nature of the winds is usually reckoned an occult or secret thing; and no wonder, whilst the nature and power of the air, which the winds administer to, and wait upon (as, in the language of the Poets, *Æolus* does on *Juno*) remain absolutely unknown. See *Lord Verulam's Treatise*.

mean capacity, much more by one of the best education among the *Jews*, replies, *art thou a master in Israel, and knowest not these things?* “What is there in all I said, which an ordinary *Jew*, much more one of the great council, might not well understand? Do you not yourselves make prophets by washing them with water, and count them new-born persons? And as for that inward holiness and purity I speak of, have not the prophets foretold, that God will plentifully communicate his spirit in the days of the **MESSIAH** for that purpose? *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?* If ye believe me not, in these plain obvious things, which I have suited to your capacities, and delivered in easy comparisons, drawn from the most natural and common things here on earth, how much less will ye believe me, when I tell you more sublime and heavenly mysteries; when I declare to you the divinity of my person, and the dignity of my office, the spiritual nature of my kingdom, and the sufferings which I must first undergo for the redemption and salvation of Mankind?”

These words therefore plainly imply a reference to temporal things, in order to explain spiritual; consequently some analogy between them which a human mind not extremely prejudiced cannot avoid perceiving: This analogy is often made use of in the scriptures; some instances of which shall, in their proper places, be mentioned in the sequel of this discourse.

The general heads of analogy, which shall be treated at present, are,

First, That of the moral government of the world to the natural government of it.

Secondly, That of religion to prudence.



First,

First, Of the relation between the moral and the natural government of the world.

THE supreme Author of all things governs his creatures in two methods, which correspond very properly to their natures : For, since all creatures may be distinguished into two classes, such as are capable of apprehending the fitness of an action to a rule, and are free to act according to it, or to transgress it ; or such as are intirely incapable of judging of a rule, and act necessarily according to laws affixed to their natures ; hence is the Governor of the universe to be considered in two respects : As a moral Governor, and a natural Governor.—

This distinction is not so much a real difference, in the character of the supreme Governor, as a method of conceiving things, necessary to our speaking properly concerning him : For it is one wisdom exercised in two respects ; and all the laws of God, whether to men or matter, are alike good, and all require obedience, and tend to a noble end. Indeed the natural and moral constitution and government of the world are so connected, as to make up together but one scheme : And it is highly probable, that the first is formed and carried on, merely in subserviency to the latter.

When a planet moves regularly round the centre of its motion, and thereby occasions variety of seasons, and all pleasurable things, to its inhabitants, it acts strictly according to the law of its nature ; but it does so necessarily, and, being insensible of the divine approbation, it is also incapable of a reward ; yet the wisdom of the Being who confines it to its regularity, is to be admired. Suppose it conscious of its motion, and free to move otherwise, then it would be a moral being, and its periodic revolutions would be called strict virtue ; but
if

if it should break from its Orbit, and become vitious, it would deserve chastisement ; yet would not the wisdom of its maker be thereby lessened. Suppose a man, on the other hand, doing acts of virtue, not out of choice, but necessity, so framed as never to commit intemperance and injury, or to omit doing justice and charity ; his behaviour, in that case, would be intirely agreeable to the divine law, but not praise worthy ; and the wisdom of God would be no less conspicuous, although human desert would be nothing in that case.

But the true state of things is, the planet moves necessarily, and man acts freely ; and, in both cases, regularity of motion, which one cannot but observe, and regularity of behaviour, which the other ought to observe, are alike divine wisdom : But inasmuch as God rules one by a supreme irresistible power, and the other by rewards and punishments ; hence one is a creature of his natural government, and the other of his moral. And since it is one wisdom, which directs, and rules all the creatures of both sorts, it is plain, there should be a great analogy between them. Wherein that consisteth, has been already partly shewn, so far as there is a likeness between the laws of inert matter, and those of moral beings.

But inasmuch as human nature may be considered as consisting of spirit, soul, and body ; by the last allied to material beings, by the second to the brutal nature, by the third to the divine ; by one, acting naturally and necessarily, or rather not acting at all ; only yielding a necessary obedience, as the stone to the hand that throws it ; by another, acting instinctively, according to appetite, as brutes act, which is a physical freedom, without judgment ; by the last acting intirely free, with regard to rewards and punishments : And as the spiritual nature is more or less improved, man becomes more or less like the Divinity. In some persons

sons it is almost drowned in the animal nature, in others it aspires only to the prospect of temporal rewards, in a third sort it thirsts after the happiness of another Life, and acts upon the prospect of an eternal reward.

Although this distinction of three principles of human nature be the strict truth, yet not being the common sentiment, we may perhaps sometimes not use each term, exactly in its proper sense ; but, in compliance, suppose human nature, by one principle, doing many things without consciousness, (as breathing without willing, and growing in stature without designing it ;) by the other two, improving in virtue, and obedience to rules of behaviour, with a consciousness of its acts, and a desire of a reward.

Hence arises the analogy between the natural and moral man, taking natural in a more restrained sense than *St. Paul*, who uses it for the sum of a man's religion, who has not had the last revelation, or one unregenerate ; as, *the natural man receiveth not the things of the spirit of God*. Under the character of *natural*, he shall, in this discourse, be considered as part of the material or instinctive world ; that is, as acting according to the necessity of matter or appetite ; which perhaps amounts to the same with what *St. Paul* says: For, why does not the natural man receive the things of the spirit of God ? Because, not considering his moral nature, he suffers himself intirely to be governed by will and appetite.

Now because the moral man may either act solely upon the motive of rewards and punishments in this life, or principally upon the prospect of rewards and punishments in another ; the latter of which may be called religious or spiritual conduct, to distinguish it from the former, which is merely moral ; hence arises the analogy also between the *moral* and *spiritual man*.

Having

Having thus cleared the way to the main design of this discourse, by shewing, how GOD is to be considered both as a natural and moral Governor; or, to speak more correctly, also as a spiritual Governor; inasmuch as all government here is in order at last to establish an universal spiritual government, to be continued to perpetuity, of which this temporal state is an imperfect beginning; and that human nature may be considered as acting *naturally, morally, and spiritually*. It is now time to shew the analogy between the natural and moral man; and also between the moral, and spiritual. But it is to be observed, that the same thing may sometimes stand as one term in two analogies, both to the moral, and spiritual man, as shall appear particularly in the natural birth.

First, concerning the analogy between the natural and moral man.

THE beginning of human nature is a mystery, and also its state of subsistence before it comes to breathe the atmosphere of the world: *Thou knowest not how the bones do grow, in the womb of her that is with child*: Yet thus much we know, that it is a state of growth, from an atom of matter to the stature of a child; from the lowest degree of life, to a condition of sense and perception. Such also is the state of man, after he breaks from the prison of his nativity, and becomes a free agent in the world. His body, by daily nourishment, increases from smallness and weakness, to stature and strength; his mind, in proportion also, improves from mere sensation to reasoning, from ignorance to knowledge, from acting by appetite, and natural instigation; to act by reason, and moral rules. In one state, that which was but a *Speck of entity*, becomes a well-formed creature; in the other, he who could not move himself, becomes an active being; and, he who was almost weaker than the meanest creature, acquires that

that strength of limbs, and sagacity of mind, which gives him a right to a lordship over his kindred animals.

There is also a relation between this natural birth, and the spiritual birth of a man ; which has been already mentioned.

The moment a human creature breatheth air, there is almost a total change in its nature ; it enjoys a new world, and a new set of senses ; and, though it had life and growth before, yet that *life* was but *death* in respect to this. So, when a man relinquishes the prejudices, and vicious customs, and turpitudes of this life, and devotes himself sincerely to the truth and holiness of a spiritual state, there is as intire a change wrought ; and the former corrupt state is, in respect to this regenerate one, no other than *death* ; and the Scriptures speak of it as such, calling the works of that state, *dead works*.

Now, suppose human nature capable of reasoning during the time of its existence between conception and birth ; let us see, whether its reasoning, in respect to this life, would not be analogous to the reasoning of an adult man, in respect to the life, which is to come.

We argue very justly, from our state of growth, and continual increase of natural Powers, and moral improvements, that human nature is designed for a longer continuance in being, than the usual time allotted for it here. From its strong appetites, in respect to life, and knowledge, and holiness, in such whose nature is not vitiated by immoral habits, we reasonably infer, that there must be a time and place for their gratification, and consequently, a state after this.

In the other case, the imperfect man should reason in a similar manner. Considering the narrowness of his sphere, and the greatness of his desires, the fewness of his objects, and the capacity of his nature, he must conclude, that he was made to enjoy a better life, and that such a narrow confinement
could

could not be the ultimate end of creation. Suppose a question put to him by the author of his nature; Whether would he choose to venture forward into this future state of being, though unknown to him, or fall back into nothing? It cannot be doubted but that he would, and ought to embrace the former, and prefer the possibility of existing happily, to not existing at all.

But suppose a revelation made to him, that this future state was to be a state of trial, and that, according to his behaviour, he should either enjoy happiness, or suffer misery; would he not enter into it upon these terms? He certainly would. If therefore this be likely to be the reasoning of a man in an embryo state, in regard to this world; it is also becoming the reason of an adult man, in regard to the next world. In respect to which, this reasoning is stronger: For, if this life should be the object of desire to a person in an embryo state; though this be a state of trial, temptation, and difficulty: The next is infinitely more desirable to one, who considers the revealed account of it in this. For it is to be a state of eternal enjoyment, without temptation; of everlasting pleasure, without an alloy of pain.

What then shall we say to those, who even censure their Creator for their existence, and endeavour to reason themselves into the hopes of returning to nothing? The Analogy of reason shews, that their sentiments are both foolish and impious, and concludes against them in a forcible manner: For, if we may suppose, that a man would choose to enter into this world, knowing it to be a state of trial, even for the sake of its temporal degree of happiness; much more would he choose this life, knowing it to be the means of a probability of eternal happiness in a state beyond it.

LET us now consider the Analogy between the Immaturity of Man's Life in this world, to the

the maturity of it; and the whole life of man here, to his future life.

THE *Bible* tells us, that temporal life is a probationary state to eternal life: *For the world passeth away, and the lust thereof; but he that doeth the will of God, abideth for ever*: And Analogy confirms this.—For why should not temporal life be to eternal life, what the immaturity of temporal life, is to the maturity of it? And what are the first twenty years of man's life, but a state of trial, and exercise, and discipline, and instruction, to enable him to act some useful Part in the world? A common mechanic, after having learned the necessary qualification of language, shall be obliged to serve many years to acquire the skill of a trade, whereby he is to support himself; and they who are educated for the liberal arts, shall study with intenseness, and traverse the globe for knowledge, in order to be useful to mankind. The great *Roman* orator was twenty six years engaged in preparatory studies, before he was qualified to make one oration. And shall eternity of happiness be made to depend upon less pains, and less trials, than the short enjoyment of a transient world?

And further, in this state of temporary probation, it is to be observed, that children do many things, the reason of which they do not, and cannot see, merely in obedience to authority; but they have some kind of sense, that what is required of them, though at present uneasy to them, will some time or other procure them pleasure. Analogous to this, in the mature state of man's life, the divine author of it may require things of him, the reasonableness of which though he should not see, yet should he presume it; and act as cheerfully upon the divine testimony, as upon the clear evidence of human reason: For the mature state of a man here is only childhood, in respect to the perfect state he will enjoy hereafter. — It is, perhaps, upon this account,

account, as well as innocence, that our Saviour says, *suffer little children to come unto me, and forbid them not; for of such is the kingdom of God: Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.* — *And except a man be born again, he cannot see the kingdom of God.*

LET us now, in the second place, state the analogy between worldly cunning and true morality, or between *that* which is improperly called prudence and religion; that is, the Analogy between the moral and spiritual man.

There is a sort of virtue, or prudence, very consistent with the character of a bad man, even an atheist: An avaritious man shall be temperate, because it is a means to increase wealth; an ambitious man shall be generous, because it is a means to make friendship, and procure applause; the atheist shall be temperate and generous, and, in many other respects, so far virtuous, as he evidently sees a moral practice is the means to preserve health, prolong life, and to give a true relish to the pleasures of the world: But that, which constitutes true virtue, is acting thus in obedience to the divine lawgiver, and in hopes of a future reward. It is the Analogy between this last true prudence, and the improper prudence, or worldly cunning, which is to be considered.

Prudence, in general, is the habit of choosing proper means to acquire a desirable end; and worldly prudence is the choosing the likeliest means, to obtain temporal prosperity. In this, men are exceedingly sagacious, and industrious, and enterprising: They compare past things with the present, and judge, with a good degree of certainty, of what is the immediate matter of action, and with probability of futurity: They can lay schemes, the event of which shall be at some years distance; they can expend money upon manufactures in the most

most distant parts of the globe, and encounter many difficulties to bring home their wealth. The perils of the ocean, the sickness of climates, and hostile opposition, though all united, shall not deter them, from attempting to execute, a mercantile or an ambitious project. Now should not the Analogy of things teach us, that mankind ought to be more sagacious, more industrious, and more enterprising, in spiritual things, since they are of infinitely more importance?

But this is not the whole of worldly prudence: Many men fail in the execution of their projects; the mariner perishes at sea, the merchant becomes a bankrupt upon land, the farmer is impoverished by severity of weather, and the warrior is taken or killed in battle: But do these calamities and disappointments hinder the rest of mankind from engaging in the same pursuits? Will not men, notwithstanding this, go to sea, enter into a precarious trade, plow their land, and go to battle? It would be folly not to do these things: Yet, in spiritual things, they are deterred with every difficulty; all truths must be made demonstrable to them; their reward must be made sure, and almost unconditional; the numbers of those that are to be saved must be computed; and, if the appearance of things is, that a great part of mankind are bringing damnation upon themselves, this shall frighten many a weak mind, even from attempting to be saved.

But let Analogy have its full force, and the folly of this spiritual imprudence shall appear: For, since in all other things men are not hindered from reasonable pursuits, by evident and unavoidable difficulties; neither should they in their religion, in the work of their salvation, which is of infinitely more importance than all those things, which mankind pursue with such eagerness and sagacity. Our Saviour, therefore, very properly answered that question of more curiosity than use: Lord, ~~are~~
there

there few, that be saved? Strive, says he, to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. He makes no comparison at all between the numbers, as being of no sort of use; but takes occasion to exhort them to that spiritual diligence, which is the condition of salvation: For many, that seek it, shall not be able, because they only seek, and do not strive. Many, in this answer, is a relative term, not to the number of those to be saved, which may be infinitely more, but to the mind and purpose of God, which is to save all men; for he is not willing, that any should perish, but that all should come to repentance. They may, therefore, be very few, for ought we know, in respect to those, which are saved; and yet be many, in respect to the purpose of God, which was to save All.

Now, suppose men were to reason in the same manner in temporal concerns; it would put an intire stop to all human industry: The mariner would not put to sea, till he had computed, whether there are more men, that escape, than perish, by the waters; the merchant would not trade, till he had computed, whether there were more men made rich, than impoverished, by traffic; the farmer would not sow his seed, till he had computed, whether there were more grains which grew, than failed: And, perhaps, a true computation would, in many cases, determine things on the discouraging side.

But they do not argue so: On the contrary, they suppose very justly, though multitudes suffer loss, and disappointment, in all sorts of worldly pursuits; yet it is not the nature of things, so much as human folly, and error, and precipitancy, that occasion it: And therefore, if they think they can pursue a scheme rationally, they are worldly prudent in attempting it.

And thus in religion should men argue: Though millions perish, every man is sure he has the means

of salvation in his own power ; and therefore, letting others answer for their own folly, each man should *work out his own salvation*. To this purpose was our Saviour's answer, which still leaves it undetermined, whether the majority of mankind are saved or not ; and it will be so, till the final trial : For thus much we are assured, that heaven is not a lottery, and the arithmetic of prizes and blanks has nothing to do with it ; but every man is sufficiently enabled to obtain eternal happiness ; and if a man fails, it is intirely his own fault. Our Saviour argues very strongly, from worldly, to spiritual sagacity, in the parable of the unjust steward. The story is well known, and the application of it is directly to our purpose : *And the Lord commended the unjust steward, because he had done wisely ; for the children of this world are, in their generation, wiser, than the children of light.* “ If pious and
 “ good men would be any thing near as diligent,
 “ and solicitous, to secure to themselves an eternal
 “ happiness in the life to come, as worldly men are
 “ dextrous, and unwearied, in providing for them-
 “ selves the things of this short and transitory life,
 “ they could not possibly fail of their reward.”

Almost all the parables and allusions which Christ makes use of, have their force in this kind of analogical reasoning.—Let any one examine the Scripture-Accounts, of the allusion of new cloth put to an old garment ;—of computing cost before building, and strength before fighting ;—the story of the unjust judge ;—of the king who took an account of his servants, and shewed extraordinary mercy to one of them ;—of the letting the vineyard to the husbandmen, who killed the son and heir ;—of the marriage of the king's son, and the judgment upon the person who wanted a wedding-garment ;—of the master watching, to prevent the breaking up of his house ;—of the master returning from the field, and ordering the servants, who had been at labour,

to attend him;—of the ten virgins;—of the talents, and of the unjust steward, already mentioned;—with other allusions and parables; and it must be allowed, that the use of them all lies, in the Analogy they bear to spiritual things. If there could be any doubt of this, the scripture-applications of them might be brought as undeniable testimonies.

To conclude this discourse, one Analogy more shall be taken notice of, between worldly and spiritual prudence; not as they may both be found in man, but as one is in God, and the other in man; remembering the definition given of prudence, that it is the chusing proper means to acquire a desirable end.

WHEN men associated themselves into societies, they not only assigned penalties to the transgressions of their own positive institutions, but also to the transgressions of morality, which is a divine law, and has evident rewards and punishments annexed to it, even in this life, in the natural consequences of it: But it is also evident, that the natural consequences of virtue and vice are not sufficient, to induce men to practise one, and to deter them, from committing the other: For this reason, human societies, in many instances, corroborate the moral law, by additional sanctions; and, in some instances, not only punish vice, as *injurious* to society, but also as a transgression of that, which is *fit and proper to be done**: And the punishment for crimes is often

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capital.

* Our sense or discernment of actions, as morally good or evil, implies in it, a sense or discernment of them, as of good or ill desert. It may be difficult to explain this perception, so as to answer all the questions, which may be asked concerning it: But every one speaks of such and such actions, as deserving punishment: And it is not, I suppose, pretended, that they have absolutely no meaning at all to the expression. Now the meaning plainly is not, that we conceive it for the good of society, that the doer of such actions should be made to suffer: For if, unhappily, it were resolved, that a man, who by some innocent action was infected with the plague, should be left to perish, left by other
peoples

capital. It is likewise observable, that all the important duties of morality have not civil sanctions in any state, but the most, in the best of states : And these civil sanctions are not always proportionable : The difference of colour in the skin, in some places makes *Murder* punishable with death, or money ; and *Ingratitude* is scarce any where punished. From hence may be inferred, that men acknowledge the obligation of the moral law, as well as the insufficiency of its sanction in the natural course of things ; which insufficiency they endeavour to make up, and yet must own, that, after all, the government of the world is unequal : For some crimes are not punishable at all, in proportion to their malignity, either in their natural consequences, or by civil sanctions.

The argument of analogy will therefore stand thus :—If mankind, considered in a sociable state, have a disposition to give a full sanction to the moral law ; the moral governor of the world must have a greater :—If finite creatures are inadequate to this, and moral justice be imperfectly administered ; the infinite BEING is certainly equal to it, and will administer it perfectly.—Therefore, since the constitution of things cannot allow that perfection of administration in this world, infallibly it will be made up in the next.

And further, if finite creatures, by their own reasoning, are led to think, they may punish, to the extent of their power, that is, with temporal death ;

peoples coming near him, the infection should spread ; no one would say, he deserved this treatment. Innocence and ill desert are inconsistent ideas. But ill desert supposes guilt ; and if one be not part of the other, yet they are evidently and naturally connected in our mind.——Thus in human creatures there is an association of the two ideas, natural and moral evil, wickedness and punishment. If this association was merely artificial or accidental, it were nothing ; but being most unquestionably natural, it greatly concerns us to attend to it. *Anal. Nat. and Rev. &c. p. 312. Dublin.*

assuredly

assuredly they should conclude, that the infinite God may punish to the extent of his power, that is, with eternal death.

Thus does Analogy lead us, by true steps of reasoning from the practice of mankind, to the acknowledgment of a future state^b of eternal rewards and punishments ; which, as it is the ultimate end of all trial, and moral probation, here ; so is it the foundation, upon which all religious obligations are built.

^b Que chacun examine sa pensée, il la trouvera toujours occupée au passé & à l'avenir. Nous ne pensons presque point au présent ; & si nous y pensons, ce n'est que pour en prendre la lumière pour disposer l'avenir. Le présent n'est jamais nôtre but. Le passé & le présent sont nos moyens ; le seul avenir est nôtre objet. Ainsi nous ne vivons jamais ; mais nous espérons de vivre ; & nous disposons toujours à être heureux : Il est indubitable que nous ne le serons jamais, si nous n'aspérons à une autre beatitude, qu'à celle dont on peut jouir en cette vie. *Pensées de M. Pascal.*

From hence we should argue, analogically, that there will be a future state ; since the human mind is so intirely disposed to think of future pleasures, rather than the present, or the past ; unless we will suppose that human nature has appetites, which its author never intended should be gratified ; but every other appetite has a reasonable gratification, so also shall this one have a reasonable gratification in another state of things.

THE
ANALOGY
OF
DIVINE WISDOM,
BETWEEN
MEN, ANGELS and GOD.



PART V.

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T H E
N A L O G Y
O F

Divine Wisdom, &c.

L U K E vi. 38.

and it shall be given unto you; good measure, pressed down, and shaken together, and running over, all men give into your bosom : For with the same measure that you mete withal, it shall be measured unto you again.

THE particular occasion of these words is, the precept against rash judgment ; upon which our Saviour commands us to be passionate and forgiving in our judging of men ; for in proportion to that, we shall receive from God ; measure for measure ; that is, as we give to others good measure of Charity, pressed down, and shaken together, and running over, so will give to us good measure of mercy, pressed down, and shaken together, and running over. This must certainly be understood so : *For with the same measure that ye mete withal, it shall be measured unto you again.*

Now

Now though these words are, in the *Bible*, connected with a particular precept, yet they are a general rule of Analogy between the divine conduct towards man, and the conduct of men towards one another. For the terms, being metaphorical, and meaning, in their natural sense, the known practice of dealing men, in measuring corn, and other like commodities, are, in their analogical meaning, equally applicable to all human offices, of a moral nature, between man and man. In proportion to a man's disposition to give to all men, their due of the good things of the world, God will be disposed to give to him spiritual goods: In proportion as a man is disposed to give to others, more than their due of the good things of life (which includes under it both generosity and charity), God will be disposed to give to him, more than the ordinary proportion of spiritual goods.

Since there are many particular analogies, illustrated in the *New Testament*, that can have but one application, it seems reasonable that this rule, being capable of a general sense, should have a general meaning. The parable of the unjust judge, *Luke* xviii. of the Tares, *Mattb.* xiii. of the king who took an account of his servants, *Mattb.* xviii. of the vineyard, and the husbandmen killing the son, *Mattb.* xxi. with some more, are of the kind of particular analogies, and shew the Divine conduct, in particular cases, illustrated by human conduct. But this text, though occasioned by a particular precept, implies a general Analogy, and means, or may be understood, without any sort of violence, either to the form of expression or context, to denote the rule of the Divine conduct, in all cases, to free and accountable agents.

We have other instances in the scripture, of particular precepts giving occasion to general rules, *Mattb.* vii. 12. as when our Saviour says, *Therefore all things, whatsoever ye would, that men should do unto you,*

you, do ye even so to them. This universal rule of moral behaviour follows a particular precept, to ask importunately of God the things we want; encouragement to which is given from human conduct. For men do not perversely give a stone to the hungry man who begs a loaf of bread, nor a serpent to him who asks a fish: The inference is therefore stronger, that infinite goodness, and infinite wisdom, will not give evils to men that pray for goods. Then follows the general and noble rule of human conduct: *Therefore all things, whatsoever ye would, that men should do to you, do ye even so to them.* Not that the connecting particle *therefore* is illative from the former in a logical sense; for a general conclusion cannot follow from particular premises; but it means an ending or determination of that kind of reasoning, to save the trouble of mentioning many other instances, all which are supplied by that one general rule. Or if this rule be supposed to come at the conclusion of the whole Sermon on the mount, not as an inference from a particular precept, it still amounts to the same; for it is a general rule, substituted in the place of many particular precepts, that might be given.

And thus, in the same chapter of St. *Matth.* 1, 2. after the precept, *Judge not, that ye be not judged,* comes the reason: *For with what judgment ye judge, ye shall be judged.* And what follows is not to be thought merely a repetition of the reason, but a general rule of behaviour, as properly connected to the precept and reason given, as if it had [*therefore*] prefixed, as in the former instance; for it has what is equivalent to it, the connecting particle *and*: *And*, that is, not only in the case of judging others, but as a general rule in all other cases of human behaviour, *with what measure ye mete, it shall be measured to you again.*

But it is still more to the purpose to observe, that this rule is connected with another rule of a general

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ral meaning in St. Mark, and both made use of to enforce another precept, that of hearing the word of God : *If any man have ears to hear, let him hear : And he said unto them, take heed what ye hear ; with what measure ye mete, it shall be measured to you : And unto you, that hear, shall more be given : For he that bath, to him shall be given ; and he that bath not, from him shall be taken, even that which he bath.* No more shall be observed from this passage at present, than that these rules, being applied together to one precept, and also to different precepts and parables (for this shall be made to appear in the sequel of this discourse), are general in their sense, and do imply the measure and rule of Divine conduct towards man : For if they were not so, they could not suit variety of occasions, and with truth be applied to examples and duties, evidently distinguished from each other.

From the words thus explained, these things offer themselves to be considered,

First, The moral governor of the world will act towards moral Beings, as they act towards one another. Therefore,

Secondly, There is one moral rule of behaviour to all sorts of moral beings.

Thirdly, This is remarkably exemplified in the Divinity itself assuming humanity, and performing perfect obedience to moral duties ; and thereby shewing both what morality is in the Deity, and what human nature should aspire to, in imitating the Divine morality.

First, The moral governor of the world will act towards moral beings, as they act towards one another.

T H E

THE moral Governor of the world not only treats all moral beings according to equitable rules of morality, but also desires to have his treatment of them approved, to the end that all persons may be satisfied, *and that every mouth may be stopped.*

Are not my Ways equal? Are not your ways unequal? Being the language of God by the mouth of *Ezekiel*, is a clear appeal, from the corrupt behaviour, and prejudiced opinions of mankind, to human reason properly exerting itself: For although vicious and abandoned creatures may find matter of dispute against the equity of providence, *the children of wisdom* shall always justify the Divine conduct; and that from just reasoning, drawn from the merit or demerit of moral beings: Not that any reasoning can be accurate enough, to account for every particular instance of providential behaviour; but, as in human characters, the greatest number of a man's actions procure him either the title of *Good* or *Bad*; the most frequent instances of providence being evidently just, are a sufficient reason, to every unprejudiced person, to believe all the ways of providence to be equal. The Psalmist expresses his belief of this matter in the following manner: *Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eye sight.—With the merciful thou wilt shew thyself merciful; with the upright man, thou wilt shew thyself upright; with the pure, thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward;* that is, as a merciful man behaves to his fellow-creature, so will God behave to him; as the froward man behaves to another man, so will God behave to him. Though the word *froward*^b be a term signifying

^b *μωρὰ σκελὸς διαστρέψις* Sept.
σκιερός Perversus, callidus,
διαστρέφω perverto, distorqueo.

a bad sort of men, yet the psalmist very elegantly applies it to God, not to denote any badness of disposition (which it would be impious to suppose), but a similarity of external behaviour.

One general rule of equity, which our Saviour gives in the *New Testament*, is, *whatsoever ye would, that men should do to you, do ye even so to them*; which though expressing a rule of behaviour drawn from the substitution of the acting man, into the place of him, to whom the action is performed, yet is it connected, as related by St. *Matthew*, to the divine conduct: *If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in Heaven, give good things to them that ask him? Therefore all things, whatsoever ye would, that men should do to you, do ye even so to them.*

And it is observable, that this part of the divine conduct, to which this rule is connected, is itself also deduced from human conduct, that is, the analogy between divine and human actions. *What man is there of you, whom if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts,* is the acknowledgement of human conduct: *How much more shall your Father, which is in Heaven, give good things to them that ask him?* is the inference and declaration of the divine conduct. *Therefore all things, whatsoever ye would, that men should do to you, do ye even so to them,* for this is the law and the prophets; for this rule contains all the moral part of the revelations of God to man, respecting our duty towards our neighbour; and is the sum of true religion, righteousness, and equity; being not only the rule which is to ascertain the practice of men towards one another, but is also the measure of the divine actions towards men.

So

So that this passage of scripture is of two uses to us ; not only to shew us, that general rules of behaviour are given in the place of many particular precepts (supposing it either connected to the last precept of the divine sermon on the mount, or to them all, as has been considered,) but also to shew the similarity between the divine and human conduct, in such manner, that one may be made use of, to explain the other.

Now this rule of justice is exceedingly reasonable, whether we consider it between man and man, or between God and man : For, in every action towards a neighbour, a man should consider himself as agent and patient : In the latter respect, he can easily see, what he would have done, and thereby he knows what in the other should be done : He may consider himself both as judge, and the object of justice : Such, therefore, as his integrity is to determine equitably, such will the conduct of mankind *probably* be towards him in this life (which is the natural reward of virtue); such also will the conduct of God *certainly* be towards him, in the final and eternal reward of all virtue. For the rule may as properly be expressed, *Therefore all things, whatsoever ye would, that God should do to you, do ye even so to men.*

If this precept be considered as one general conclusion from the whole sermon on the mount, it is itself *the law and the prophets*, or the sum of all righteous behaviour, implying both the rule of duty between man and man, and the rule of justice between God and man; the latter of which is as reasonable as the former : For let a man consider himself in the double capacity of agent and patient ; as a subject bound by laws, and as a moral governor, and final distributor of rewards and punishments ; and in one case, he must see, what is reasonable for him to do, by seeing, what, in the other, he would require to be done ; and, consequently he must

must approve of the divine equity in the eternal rewards of virtue, and the eternal punishment of vice, as well as the excellency of the rule, that leads to the practice of justice amongst men, and the approbation of it by God : Of particular applications of which rule to human behaviour the scriptures give instances.

When our Saviour relates the parable of the king, who would take an account of his servants, and who, instead of selling the man, who owed him ten thousand talents, forgave him that immense debt; which servant, not retaining a grateful memory of that prodigious mercy, shewed cruelty to his fellow-servant, and was therefore *delivered to the tormentors, till he should pay all*; an application of this to the divine conduct is made by our Saviour : *So likewise shall my heavenly Father do also unto you, if ye from your hearts, forgive not every one his brother their trespasses*. This plainly implies God's dealing with men, as they deal with one another. In which particular case the Analogy of behaviour is clearly expressed; and, by parity of reasoning, shall be the same in all others, according to the general rule of conduct already laid down : *Therefore all things, whatsoever ye would, that God should do to you, do ye even so to men* :—Which leads to the second head, that there is one moral rule of behaviour to all sorts of moral beings.

THE immediate consequence of what has been said, is, that there can be but one moral law to all moral Beings.

The same rule of justice and mercy which God requires of mankind in their probationary state here, he will himself observe in his whole behaviour towards them, both during the time of their moral agency, and the ultimate trial of their actions. That compassion which is required of us, shall be shewed to us; and as many sins shall be forgiven offending man, as man forgives his offending brother;

ther ; that is, if man forgives all, God will forgive all. That justice which we practise to one another, shall be the final measure of divine justice to us. If we have honestly given every man his due, our righteous judge will confer every blessing we have a title to ; a title, not, indeed, upon any other terms than that of his own original promise ; but a promise amongst men being a foundation of right, with God it is the surest foundation : If we have injured one another, God will not, indeed, injure us ; because the rectitude of his nature will not allow it ; but he will treat us as objects of strict justice, and thereby as excluded from mercy ; which, in effect is equivalent to the highest injury, though it be in its nature quite different.

This treatment is evidently part of the present moral government of the world, and the rule of it is fully expressed, *Matth. xiii. 12. For whosoever hath, to him shall be given, and he shall have more abundance ; but whosoever hath not, from him shall be taken away, even that he hath.* Here this rule is applied, upon our Saviour's speaking in parables : It is again applied, in the same sense, upon the parable of the talents, *Matth. xxv. 29.* Again, *Luke viii. 18.* it is joined to preaching and hearing the word, and is ushered in, with, *take heed how ye hear :* But in *St. Mark*, it is not only applied upon the same occasion, but is also joined with the general rule, measure for measure, *Mark iv. 24. Take heed how ye hear ; with what measure ye mete, it shall be measured to you : And unto you that hear, shall more be given ; for he that hath, to him shall be given ; and he that hath not, from him shall be taken, even that which he hath.*

From the connection of these passages, it may be inferred, that *having*, and *meting with measure*, are synonymous : For, in the spiritual sense of things, a man is said to *have*, what he applies to a proper use ; and he that applies a thing to a proper

use, is, as appears from these texts, to be rewarded with an addition of more, in two respects; not only of what is to be practised towards others, but of what he is to receive from God upon his own account: that is, he who hears the gospel to purpose, shall learn more; as he who is charitable, shall both receive a larger gift of the grace of charity, whereby he becomes more charitable to others, and also a larger gift of divine charity towards him, whereby he is become possessor of a greater degree of spiritual happiness.

Now when it is said, there is one moral law to all moral beings, this must be considered, that whereas the supreme being can only be conceived as a governor, and all other moral beings as subjects; the duties of humility, adoration, and such-like, can only belong to them; but he being superior to all, can owe no subjection, or adoration, or obedience, to any thing. Yet the laws of distributive justice do eminently belong to him; and, so far as he has revealed them, they are the same to us, making this difference, that as there are powers upon earth, which owe obedience only to God, so God owes obedience to no being: And as there are many relations, which moral beings stand in to one another, yet not all equally in the same; so every moral being is not subject to every moral law; but whatever is a moral law in any case, can not be vacated by a contrary obligation in any other moral being; one being may be bound where another is not bound at all; but one being can not be bound to the direct contradictory of what another is bound to.—If the human rule of justice be, to give all men their due; so must it be to angels, the angelic rule of justice, to give to all beings their due, with whom they hold any society, or in respect to whom they can be considered in any degree of obligation. If men are bound to particular duties by the relations of father and son, master and servant, benefactor

tor and the person benefitted ; yet every man is not a father, or a master ; or a benefactor : &c. And if it be truly said, that the moral duties arising from these relations are binding upon human nature, because it is susceptible of such relations ; so there is a moral law binding the whole scale of rational beings ; though every individual is not bound by every law, because every individual cannot stand in every possible relation to every other individual.

An angel, perhaps, cannot be considered properly as a father ; and therefore paternal authority, and filial duty, do not belong to that class of beings, in respect to one another : But as there must be some society amongst them, and that probably much more excellent than ours, and also between them and us, though not clearly comprehended by us ; they are under the obligation of many laws arising from social ties, some similar, and perhaps some different from ours ; yet in no case so different, as that, if it be a human duty to adore God as a Creator, it should not also be an angelic duty to adore the same Creator ; or that, if it be binding on the human nature, to do all acts of benevolence, it should not be binding on the angelic to do the same : Their morality is so like ours, that we are taught, in our revelation, to pray to our common parent, *that his will may be done on earth, as it is by the angels in Heaven.* For we are here in a state of pupil-age, trial and probation, in order to become fit persons to associate with angels hereafter : Our Saviour says, after once passing to that other more glorious state, *we cannot die any more. For we are equal unto the Angels, and are the children of God. being the children of the resurrection.*^b

In like manner, if men and angels may stand in the relation of governors and subjects, and it be the duty of a governor to protect his subjects, to chastise the disobedient, to reward the obedient ; so

^b Luke. 20. 36.

must it be the duty (if such language may be allowed, when we speak concerning the supreme Being) of the moral governor of the world, to do all the offices belonging to such a relation.

There is, therefore, *one eternal moral law, for all beings that are subjects of justice, and judges of right and wrong*; and by this there is a society supported, and a harmony of behaviour between the supreme intelligent BEING, and the several orders of *Angels*; to *Men*, the lowest of his moral subjects.

According to this moral law Angels lived: But some transgressed it, and fell from their station. It was fully revealed to *Adam*; was corrupted by his fall: was revealed again to *Noah*; again to *Abraham*; again to the *Jews*; but covered with symbolical institutions: At last it was fully revealed and practised by JESUS CHRIST: By this the world must live; by this mankind shall be judged; and the sentence shall then appear so righteous, that even the *Mouths* of the wicked themselves *shall be stopped*: For the son of God shall judge mankind by that law, according to which he himself lived.

This we learn from the last revelation of the will of God to men, in the person of JESUS CHRIST; who, though the son of God, upon account of this one eternal rule of morality being suitable to the natures of all moral beings, was pleased to submit to it, becoming man, and performing perfect obedience to it; which probably could not have been done, if the moral law of men was not the same with that of angels, was not the same with that of God himself.

This perfect obedience of CHRIST to the moral law was the next thing to be considered.

But the history of the incarnation of the son of God, his education, preaching, actions, and sufferings amongst men, being well known in a christian Country, less may be said upon this part of the

the design, than would otherwise be necessary. One testimony, therefore, that of God himself, who has declared it upon several occasions, may suffice.

When Jesus was baptized by *John* the baptist, *Lo! a voice from Heaven, saying, this is my beloved son, in whom I am well pleased.* Again, when he was transfigured, in company with *Peter*, and *James*, and *John*, *behold a voice out of the cloud, which said, this is my beloved son, in whom I am well pleased.* But if Jesus had been a sinner, or a transgressor of the moral law, it was impossible, that God could be well pleased with him; who gave further proof of it, in raising him the third day after his death. In this last act, God the Father hath fully proved the perfect unfinning obedience of his son, for his whole life, according to the prophecy, *thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.* JESUS CHRIST was therefore *holy*, that is, without sin, since God actually raised him from the state of death; and, consequently, the obedience of JESUS CHRIST, during his whole life, being more than thirty years, was perfect and unfinning; for God himself has declared it.

Having thus proved, that there is one moral law to all moral beings, to God, *Angels*, and *human creatures*; and that JESUS CHRIST, in a course of actions under a human form, for more than thirty years, paid perfect obedience to it; some remarks shall be made upon these doctrines.

FIRST, it may be put as a question by some, what is the foundation of this law, which is not only a rule to free creatures, but to the supreme being himself? The answer is, *The relations of things.*

Although God made the world, yet the making of it was not so entirely arbitrary, as that the form of it was not in some measure determined by the relations of things, as the Logicians say, *in fieri*, or which were not actually in being, but in the pos-

sibility of it. It cannot be doubted, but that there are an infinite number of forms, all equally possible to mere physical power ; yet many of these so dissonant to certain reasons of existence, as not to be the objects at all of power influenced by wisdom. For instance.

VIRTUE and VICE may be supposed to be present to the divine mind before the creation of angels or men ; that is, before there were creatures to practise one, and commit the other. It was certainly in the divine power, either to create, or not to create beings, capable of knowing the difference between *virtue* and *vice*, and of acting according to such knowledge : But I believe it will be allowed, that things could not be so constituted, that vice should be obligatory, and virtue not ; that vice should be rewarded with eternal happiness, and virtue punished with eternal misery : That is, that although thousands of worlds, exceedingly different from this, might have been created, yet a world, totally contradicting this, could not have been made : And the reason is, the relations of things, being clearly seen by the Creator before the act of creation, are to him a rule of determination.^b

But this kind of reasoning is what we must not go far in ; for it is launching into an unknown sea, beyond the bounds of limited minds, into the conduct of an infinite intelligence. Yet there is an use arising from the attempt : For hereby we know, that we do not know the relations of things, so as to discover a moral law thereby ; but that we are beholden to the goodness of God in revealing it to us, by his prophets, and by his son.

^b Upon the will of a self-existent being Des Cartes makes the certainty of self-evident propositions, or axioms, as well as of all other necessary truths to depend. According to him, the three Angles of a triangle are equal to two right ones, merely because the Deity would, that they should be so :

Such philosophers are bad supporters of religion ; Spinoza has made the worst use of the principles of Des Cartes.

And

And there is also a further use of this knowledge of our own ignorance, inasmuch as we are hereby led to allow the justice of many divine Acts, the reasons of which we do not, and cannot, see. The fall of Angels beyond redemption, the destruction of the *Canaanites*, and the sacrificing of an innocent son, by the hand of a good father, with many instances of extraordinary providence in national rewards and chastisements, may be difficulties to some, who pretend to know the foundation of morality in the relations of things, but not to those who acknowledge, that the Supreme Being knows them accurately, but his creatures very imperfectly. For though the rule of God's justice be the same with that of ours, yet his knowledge is much greater, and consequently his justice, in many cases, not to be thoroughly accounted for by us. We can in general say, and with truth, though in every particular instance we can not prove it, that God is just, by the same rule that man ought to be so : But the objects of his justice being collective bodies, as well as individuals, nations, worlds, and the universe ; no finite creature can pretend to ascertain the interests of all nations in the world, of all the worlds, or of the whole collection of intelligent Beings, Angels and Men, inhabitants of these planets, and other immensely distant systems : Consequently in many cases, for want of knowledge, men are incapable of judging of divine justice, notwithstanding it be determined by the eternal rule of giving to all their due, and not doing injury to any one.

SECONDLY, the doctrine of one moral law to all moral Beings leads to another very useful reflection.

From hence it appears there is a close alliance between the human and divine nature ; one is made in the likeness of the other, and both observant of the eternal rules of righteousness. The divine conduct

is proposed as a pattern to the human; and, lest, there should be any mistake in judging of that conduct, God himself becomes man, and pays obedience to it: We need therefore look no further than JESUS CHRIST, to know what perfect morality is.

Men may puzzle themselves, to know how to form proper notions of the Divine morality, or the original fountains of it. But after all (setting aside enthusiasm, which thinks that it can see into a fourth heaven beyond *St. Paul*), we must judge of morality from human *reason* influencing human conduct; *reason*, improved by revelations, or rather discovering nothing of itself, but merely judging of the reasonableness of revelations.

We see in JESUS CHRIST a perfect morality: This must be our idea of the Divine; and adding infinity, or whatever you please, is only adding what we do not conceive.—The morality of CHRIST is *divine morality*; and we have no idea of any thing higher, and need not aspire to any thing more excellent; for nothing can be more so.—This, therefore, we are to imitate: And our highest attainment must be, to be like him, whose lowest debasement was to be like US:—For to erring, ignorant, sinful men, he is the *way*, and the *truth*, and the *life*. He has proposed himself to us, as a very discernible object of imitation and knowledge; to know and imitate whom, is to know and imitate the Divinity itself, as far as it is possible for human nature to do so. *No man*, says our Saviour, *cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: And from henceforth ye know him, and have seen him.*

Can the human mind conceive any thing more beneficent, and more astonishing, than this society, between the first of BEINGS, and the lowest order of moral creatures.

GOD, and celestial Spirits, are in themselves too glorious objects for human contemplation: But, in the
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the person of the son of God become incarnate, and obedient to the eternal laws of morality, the Supreme Being is made our acquaintance, and the object of our knowledge and imitation.—God being in *Heaven*, and we upon *Earth*, the knowledge of him is *high*; *we cannot attain unto it*, by any other method, but that of knowing his son in the flesh; to know whom, is to know God; and to know him, is no other, than to know a *Man* like ourselves.

In this wonderful manner is the highest wisdom brought down to the lowest capacity. And as the knowledge of religion is thus reduced to our low conceptions; so is the practice of it, to the mutual offices between man and man. Three of the four commandments which respect God, and make the first table of the decalogue, are negative, and rather consist in inaction, than any thing positive. The fourth which is the active one, is to hallow his sabbaths. The rest of the commandments respect our neighbour, in the practice of which is the sum of religion. For does not the last revelation reduce all to two precepts, love God, and love thy neighbour? And does not *St. John* reduce these again to one? *If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?* And this our Saviour had done before, when, as his last legacy, he said, *A new command I give unto you, that ye love one another; as I have loved you, that ye also love one another.*

God is a spirit, and therefore not the object of any sort of favour from us, or benevolent acts: the son of God is in Heaven, and therefore is now incapable of receiving any kindness from us: But our neighbour is present; with him we converse, and support society; and every action towards him shall be rated, as if done to GOD and CHRIST: For CHRIST has said, *Verily, I say unto you, inasmuch as*

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ye have done it (that is, have fed the hungry, visited the sick, lodged the stranger) *unto one of the least of these my brethren, ye have done it unto me.*

So easy a knowledge is religion, when studied with a mind disposed to learn ; and so obvious is the practice of it, to such as have hearts willing to obey truth. Even abstracted reasoning upon eternal relations of things, made necessary only by the perverse disputing of mankind, does at last end in the clearest knowledge of divine truths, and the most obvious practice of divine precepts ; that is, in CHRISTIANITY, *the great end and design of all the dispensations of divine providence, from the creation of the World, to the preaching of Jesus ;* which is as full a revelation of that eternal morality, to which the whole system of moral beings is subject, as the gracious FOUNTAIN of *all beings* has thought fit to give us ; and which that *We*, the lowest order of them, may sincerely obey, may *that B E I N G, who is the F I R S T, and Creator of the rest,* of his infinite mercy grant.

T H E

THE
ANALOGY
OF
DIVINE WISDOM,
BETWEEN THE
Disposition in Men to believe
IN THE
Saviours of NATIONS,
AND THE
SAVIOUR of Mankind.

PART VI.

D U B L I N:

Printed in the Year MDCCL.

THE writer of the following Analogy, between the opinion of the antients, concerning the merit of the death of a NOBLE INNOCENT PERSON, to appease the divine wrath, and to remove national calamities, is sensible, how properly this would introduce reasoning to a similar purpose, concerning the jewish typical sacrifices, and the universality of the gentile sacrifices. But inasmuch as this is already performed in an excellent manner by other pens, and his design being to offer new reasoning to the world, to confirm divine truths; he hopes, the candid and judicious *Reader* will accept of this small offering to the commonwealth of letters.

T H E
A N A L O G Y
O F
Divine Wisdom, &c.

JOHN. xi. 49, 50.

You know nothing at all, not considering, that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

WHEN Jesus Christ had raised Lazarus from the dead, and performed a number of miracles, sufficient to convince the reasonable part of the Jews, that he was the divine person many ages before promised, not only for the interest of that nation, but of all mankind; he had then done enough to provoke the unbelieving part, to persecute him. For although in matters of another nature, he, who takes upon him the office of a teacher, may fail of success, and not be insulted; because the hearers may easily imagine, that they are not immediately interested in those matters, yet in religion, which is every man's concern, it is for the most part otherwise. The believing Jew cried out *Hosannah*, and would make their teacher a king; the unbelieving Jew cried out, *away with him, crucify him*. They were very near this, when the chief Priests and Pharisees gathered a council, being in a great strait to determine what to do. If they
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let Jesus alone, they apprehended, the greatest part of the Jews would believe him, and make him a king : This would look so like sedition against the Romans, that they thought they would lose, upon account of it, both their liberty and religion. Yet on the other hand, if they should rashly apprehend Jesus, and he should appear an innocent man, after they should put him to death, this also intimidated them, as being liable to dangerous consequences.

But the high Priest soon settled their doubts. Ye know nothing at all, says he. Why should ye be so weak, as to start difficulties in that, which has none. This is a time rather for acting than consulting. The matter is almost past recovery already! Ye ought instantly, without any deliberation, to put this man to death. Suppose that he should afterwards appear innocent; it is certainly better, that one innocent man should die, than that a whole nation should suffer destruction.

This advice is merely political, and did not come from a man *strictly religious, and nice in casuistry*: for evil is not to be done, that good may come of it. But fear suggested this, as the best expedient, although conscience should reject it, as a wicked thing.

But how unsearchable is the wisdom of God, till he pleases to reveal it! For herein the wicked man spoke a divine truth; and at the time, that he was sinning himself into the divine displeasure, he was unknowingly declaring, *one of the most glorious mysteries of revelation; the redemption of mankind by the Death of a Redeemer; that Jesus should die, not for the Jews only, but also for all mankind, that all faithful persons, wheresoever dispersed, might become one society, and one holy church, united under him, as head, in faith, in communion, in practice, in hope, as sheep under one shepherd: That is, in the scripture language, that Jesus should die,*

die, to gather together in one, the children of God that were scattered abroad.

Let us leave the political part of this advice for the dishonest part of the world, and only take occasion from it, to consider that disposition in mankind, which inclines them to think, that general calamities may be removed, by the infliction of death upon some noble innocent person, provided that person freely consents to suffer. Had Caiphas really believed, that a national calamity was falling upon the Jews, that Jesus was an innocent person, and willing to suffer death, to remove that calamity : His sentiment and advice upon this occasion, would have been exactly expressive, of that disposition in mankind just mentioned, and which shall hereafter be fully considered. But inasmuch as he does not seem to have believed the divine mission of Jesus, he must not have thought him innocent, but in a high degree criminal, both in respect to the laws of the Romans, and the religion of the Jews : Nor could he have thought Jesus willing to suffer death, since they were obliged to have formal consultations to circumvent him. This advice therefore of Caiphas was a mere piece of political cruelty : And not that noble sentiment which we are just about to consider, to wit, *The disposition in Mankind to think, that general calamities may be removed, that is, that divine resentment may be appeased, by a noble and innocent person, voluntarily offering himself to death.* It appears that Caiphas did express this, though he did not mean it ; that is, that divine wisdom made an advice, which was cruel, and political, in respect to the interest of one nation, expressive of a mysterious act of mercy, to all the human race.

Since in most cases, the noble truths of revealed religion have something analogous to them, with which mankind might be acquainted ; as is plain from many instances already mentioned in the preceding

ceding discourses : it seems consonant to the same divine wisdom ; that this glorious mercy, in redeeming sinful men by the death of the innocent Jesus, who is higher than all conceivable nobility, (being divine,) should have something analogous and previous to it in human conduct : Perhaps the disposition in mankind abovementioned, if such there be found, may answer this purpose, without trying to force any thing, beyond that probable appearance, which a well grounded analogy exhibits to the human mind.

Dulce & decorum est pro patriâ mori, is an old theme ; and there is scarce a boy, who is not taught to say something handsome upon it : But the common notions belonging to that subject, are not what will answer the purpose here. Every day furnishes instances of men hazarding their lives, and many of them losing life, for the sake of their country. And the poets, who keep the mint of praise, say, that the *Decii*, who devoted themselves for their country, were of more worth, than the people they saved^b. And perhaps no nation among the antients carried this opinion to a higher degree of enthusiasm than the Romans, who were principally spirited to heroic actions by this sentiment. Could any thing else make the family of *Fabii*, to the number of three hundred, together with their servants, take upon them the war against the *Vientes*, who after several victories, were at last totally destroyed at the river *Cremera*, except one person, whose youth unripe for arms, was the occasion of his staying at home, as many of the historians relate. But the most judicious of them, to make the heroism of the three hundred more glorious to posterity, says, there were several more *Fabii* that stayed at home, but that there was only one of them who had re-

^b *Muris enim Decii, quam qui servantur ab illis.*

resembled^a the deceased in virtue, and therefore the Romans only acknowledge him, to be the surviving one, who preserved the Fabian line, to which he, who was afterwards called *Maximus* for an eminent degree of merit, belonged.

There is no occasion to mention several persons and actions, both in the Roman and other states, of this kind, recorded by historians, and celebrated by poets. For they are not to the purpose of this discourse. These heroic actions, being the actions of those, who only hazarded their lives for the sake of their country; and all hazard implies the possibility of escape, which is not equal in estimation to the voluntary submitting to death, or exposure to it, without the possibility of evading it. There are many men found, who will expose themselves to the hazard of death, though the possibility of escape, be only as one to ten thousand; and this they will do upon various motives, whether of worldly fame, or plunder, or mere precipitation, justly called fool-hardiness, besides the more honourable motive of rescuing a people from foreign subjection, or from any other thing nationally calamitous.

When Cocles^b defended the bridge against the army of Porsena, till it was broken down behind him;

^a ἐχ' ὡς μηδεὶς ἄλλος ὄντος, ἀλλ' ὡς μηδεὶς ἐκείνους ὁμοίῳ, ἀρετῇ ταύτῃ κειρομένοις το συγγενῆς, ἢ φύσει. Dionysius Hal. Lib. 9.

^b Pons publicius iter pene hostibus dedit: ni unus vir fuisset Horatius Cocles: (id munimentum illo die fortuna urbis Romanæ habuit) qui positus forte in statione pontis, quum captum repentino impetu Janiculum, atque inde citatos decurrere hostes vidisset: trepidamque turbam suorum arma ordinesque relinquere, reprehensans singulos, obfistens, obtestansque Deum et hominum fidem testabatur: *nequicquam deserto præsidio eos fugere, si transitum pontem a tergo reliquissent: jam plus hostium in palatio capitolioque quam in Janiculo fore.* Itaque monere, præcipere, ut pontem ferro, igni quacunque vi possent, interrumpant: *se impetum hostium quantam corpore uno posset obfisti, excepturum.* Vadit inde in

him ; when *Alexander the Great*, did singly withstand the assault of an army of the besieged within the walls of their Town^c, these actions may be called

primum aditum pontis : insignisque inter conspecta cedentium pugnae terga, obversis cominus ad ineundum praelium armis, ipso miraculo audaciae obtupecit hostes : Duos tamen cum eo pudor tenuit Sp. Lartium ac T. Herminium, ambos claros genere factisque : cum his primam periculi procellam ; et quod tumultuosissimum pugnae erat, parumper sustinuit ; deinde eos quoque ipsos exigua parte pontis relicta, revocantibusque qui rescindebant, cedere in tantum coegit. Circumferens inde truces minaciter oculos ad proceres Etruscorum ; nunc singulos provocare : Nunc increpare omnes : *Servitia Regum superborum, suae libertatis immemores alicnam oppugnatum venire.* Cunctati aliquamdiu sunt, dum alius alium, ut praelium incipiant, circumspiciunt : Pudor deinde commovit aciem, et clamore sublato undique in unum hostem tela conjiciunt : quae quum in objecto cuncta scuto haesissent, neque ille minus obstinatus ingenti pontem obtineret gradu : Jam impetu conabantur detrudere virum, quum simul fragor rupti pontis, simul clamor Romanorum alacritate, profecuti operis sublatus, pavore subito impetum sustinuit. Tum *Co-cles. Tiberine pater* inquit, *te sancte precor haec arma et hunc militem propitio flumine accipias.* Ita sic armatus tiberim desiluit : multisque super incidentibus telis incolumis ad suos tranavit, rem ausus plus famae habituram ad posteros quam fidei. Grata erga tantam virtutem civitas fuit : Statua in comitio posita : Agri quantum uno die circumaravit, datum : privata quoque inter publicos honores studia eminebant : Nam in magna inopia pro domesticis copiis unusquisque ei aliquid, fraudans se ipse victu suo, contulit. *Liv. Decad. 1. Lib. 2.*

^c Ad oppidum Oxydrycarum — cunctantibus caeteris evadit in murum Alexander — stabat in conspectu tanti exercitus, velut in solitudine destitutus — Rem ausus incredibilem atque inauditam, multoque magis ad famam temeritatis quam gloriae insignem. Namque in urbem hostium plenam praecipiti saltu semet ipse immisit, cum vix sperare posset, dimicantem certe, et non inultum, esse moriturum. — Ne sic quidem potens corporis, rursus in genua procumbit, manu provocans hostes, si quis congredi auderet. Tandem Peucestas per aliam oppidi partem, deturbatis propugnatoribus, muri vestigia persequens, Regi supervenit — Tandemque internecione hostium justae irae parentatum est — Rege in tabernaculum relato, medici lignum haste corpori infixum, ita ne spiculum moveretur, abscindunt.

These ellipses may be filled up by reading the whole passage, which is too long to be transcribed. L. Curtius, lib. 9.

heroic

heroic in the military sense of things, and the chance of escape might be justly rated by a greater disproportion than that mentioned already : Yet there was a possibility of escape : For they did both escape.

Was the merit of these actions enquired into, perhaps the former would be found much more deserving than the latter. For even a flattering historian calls the latter *temerity*. But leaving all such actions, if they be true, to the judgment of readers who may rate them as they think proper, for a just comparison including all circumstances, let us examine those few, which history affords of a more exalted and heroic kind ; to wit, *the voluntary submission of a noble and innocent person to death without a possibility of escape, for the sake of national safety, or to appease the Divine wrath.*

It is not to be expected that many actions of this kind can be found in history : For the frequency of the most excellent things, if they could be frequent, would render them cheap in popular opinion. Even the actions of the second class, which we have this moment quitted, are so few, as to shine remarkably in history, and to be no small part of the furniture of a poetical mind ; who should have them always ready for a panegyric, when the writer means to pass the highest praise. Since therefore our purpose is, to go a class higher, that is, to the utmost pitch of human heroism, it should be expected, that very few instances should suffice. Our reasoning is with those, who have already acknowledged some religion, both revealed and natural, according to the vulgar distinction, and we mean rather thoroughly to convince those, who are at present but imperfectly informed, than reclaim Infidels, if there be any such, upon whom the light of revelation ever shone.

They who already in part believe, will easily allow, that the extraordinary merciful action where-

by mankind is redeemed, the voluntary submission of the Divine and Innocent redeemer to die, can not be equalled by any human action. For if there was its equal, that action should bear as great a price, and should be as worthy of acceptance to the Supreme Father. And any other action bearing as great a price, must necessarily depreciate that, which mankind have always looked upon, as the highest meritorious act. But whereas analogy does not suppose an equality of merit, but a similitude of appearance; we may endeavour to shew some actions of men, which being in the highest class of heroism, may resemble that unparalleled act, and yet be greatly inferior to it. A paucity of these is a necessary consequence of what has been said.

They, who are thoroughly conversant in history, may perhaps find more, than at present shall be mentioned; but of those, which they may seem to find, some perhaps may be excluded for want of one, or more necessary circumstances.

For they must be in the first place, the actions of persons, who lived before the preaching of christianity; the Analogy between the suffering of Christ, and any suffering person after Christ had suffered, being of no sort of use; unless the instances could be taken from that part of the history of a people, which, although recounting their actions and opinions after the commencement of the *Æra* of christianity, was, notwithstanding, before their knowing Christ.

The expectation of such people, who had not known Christ, although he was known to other nations to whom he was preached, may be the same, with those, who lived before Christ suffered, with regard to the merit of *Nobility* and *Innocence* voluntarily offered to the Deity, as a propitiation for offending nations. But any instances brought from those nations, who acknowledge Christ, favours too much of rivalry, that is, in this case of blasphemy :

phemy: For it must be intended to deduct from the merit of that all-sufficient DEATH of the sole Redeemer of all mankind.

In the second place, the action must be religious, and intirely voluntary, the effect of mature deliberation, and not a sudden fit of blind zeal. The oracle or supposed expounder of the divine will, whoever he is, must declare it necessary; and the action must be, a deliberate, voluntary, resignation of life, in consequence of the belief of the truth of that declaration. Any action therefore done in the heat of action, in war, and not previously thought of in calmness, and judgment, can not be of this class of heroism and merit.

Another necessary circumstance is, the person suffering must be noble, and of such high dignity, as to give foundation for an opinion of his life being a compensation for others. For the expence of sacrifices seems to have had some degree of merit in the opinion of many of the antients, and the dearer the thing offered was to the votary, the

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higher

* For the sentiment of the poet is a late sentiment.

Compositum jus, fasque animi, sanctosque recessus
Mentis, et incoctum generoso pectus honesto,
Cedo ut admoveam templis, et farre litabo.

This indeed comes pretty near the last sentiment of the Prophet Micah. *He hath shewed thee, o man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.* But the questions previous to this shew what the opinion of the multitude was, and perhaps the opinion of some of the wisest, before divine revelation. *Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?*

The prophet means to represent hypocrites, or bad people, by these questions; but this sentiment was in the minds of some, who are spoken of in the scriptures with characters of praise, as David, who would not consecrate to the Lord, that which cost him nothing, but would pay Araunah for the ground, on which he built an Altar, and his son Solomon after built the temple. He paid him also for burnt offerings. 2 Sam. xxiv. compared with 1 Chr. 21. There is a great dispute about the va-

lue

higher price he thought it would bear in the mind of that being to whom it was offered.

The last circumstance is innocence, innocence at least in the opinion of men. For it is repugnant to common sense, to offer a faulty thing as a compensation for thousands of the same kind. Dealings with the supreme being are not so contrary to the rules of dealing between man and man, as to admit such an absurdity. But innocence in a perfect degree is not to be looked for : That is only to be found in him, whose habitation was Heaven, yet he descended to earth, and became human.

Due of the price amongst the critics, but it will be sufficient to remark, that the Jews say ; all the tribes contributed, and that they gave 12 times 50 shekels of gold, that is 600. So that the Jews, by endeavouring to enhance the price, shew plainly it was their opinion, that high prized things were acceptable to the supreme Being. And what the opinion of the gentiles was may appear from a memorable passage of Diodorus Siculus Lib. 20. The historian gives an account of an eminent victory, which Agathocles obtained in Africa over the Carthaginians, which they imputed to the anger of the Gods, and then proceeds to tell the reasons why the Carthaginians imagined the Gods were offended at them. They alledged, says he, that Saturn was become their enemy, because that, whereas in former times they used to sacrifice to him the most noble of their children, at that time, they offered to him children, which they bought and bred privately; and inquiry being made, supposititious children were found amongst those who were to be sacrificed. Whilst the enemy was at their gates a religious scruple arose ; as if they had neglected the honours customarily paid to the Gods ; in order therefore immediately to correct their errors, they publicly offered in sacrifice two hundred boys of their principal nobility, &c.

ἡτιώτητο δὲ καὶ τὸν πρῶτον αὐτοῖς ἐναντιοῦσθαι, καθεύδειν ἐν τοῖς ἑμ-
ποροσθῇ χρόνοις θύοντες τούτῳ τῷ θεῷ τῶν υἱῶν τοὺς κρατίστους, ὅτε-
ρον ἡνούμενοι λάθρα παῖδας, καὶ θρέψαντες, ἐπιμποῦν ἐπὶ τὴν θυσί-
αν. καὶ ζήτησιν γινομένης, εὐρίθῃσαι τινὲς τῶν καθιεργουμένων
ὑποβολιμαῖοι γιγνόντες. τούτων δὲ λαβόντες ἔνοιαν, καὶ τὰς πολυ-
μίους πρὸς τοῖς τέχεσιν ἄρῶντες στρατοπεδιύοντας, ἐδιδασκαλίζοντες ὡς
καταλιποῦντες τὰς πατρίους τῶν θεῶν τιμας, διορδύσασθαι δὲ τὰς ἀγ-
νοίας σπιύοντες, διαποσίουσιν μὲν τῶν ἐπιφανισμάτων παίδων ἀποκρίναι-
τες ἵθυσαν δημοσίᾳ. ἄλλοι δὲ πρὸς διαβολαῖς ὄντες, ἰκουσίως αὐτὰς
ῥύσαν, ἐκ ἐλάττους ὅτις τριαποσίουν, Diod. Sic. Lib. 20.

The

The instances therefore to the purpose must have lived and suffered, before the suffering of Christ, or if after him, without any knowledge of him. For they not knowing the history of Christ, who was to come upon the stage of worldly action, some ages after, or who had come without their hearing of it, must have acted, not upon the principle of rivalry, but solely upon the opinion prevailing amongst mankind, *that the voluntary death of a noble innocent person would be an atonement for national sins*; for mere human nature never went beyond this; the benevolence of any man before the preaching of Christianity, not extending further than to the national community, to which he belonged. For the consideration of mankind as one universal society, was one of the mysteries of christian faith, kept secret from the world, till Christ came, *to gather together in one, the children of God, that were scattered abroad*. The paraphrase upon this has already been given, and the sense of it explained.

The death of Christ therefore as a propitiation for the sins of mankind, as one family, or society, is a nobler action upon account of the extent of the merit of it, than any action, which can possibly be brought in competition with it. The greatest of any of those, which bear any Analogy to it, being only that, of dying for one nation; the largest of which, in respect to the whole human race, bears a very small proportion.

The design of exhibiting any actions as analogous to that of Christ in suffering death, is not at all to depreciate the merit of his death, but only to lead the human mind to assent to the belief of it, upon a reasonable and steady foundation. For if there was a disposition in mankind, before the preaching of Christianity, to believe things similar to it, that previous disposition should render the

mind ready to assent to the reality of things, when fairly declared by the divine word.

But it is time to name the actions, upon which we mean to found the opinion of a disposition in mankind, to think, *that the voluntary death of a noble and innocent person may appease divine resentment, and be the means of saving a nation from a general calamity.*

Reasons have already been given, why many actions to this purpose cannot be assigned. Two actions therefore shall principally be the foundation of this opinion, though others may also be mentioned. The first of these is the action of Codrus, the last Athenian King, in consequence of the answer from the oracle, designedly exposing himself to inevitable death; the other that of Marcus Curtius, a noble Roman leaping into the Gulph, upon the same principle of religion.

Each of these actions deserves to be related more largely. As to the first, we are told, “ THERE
 “ was an old grudge between the Athenians and the
 “ the Dorians; for which the Dorians designing to
 “ revenge themselves by a war, consulted the ora-
 “ cles about the event of the contest? Answer
 “ was made them, *that they should be superior, un-
 “ less they killed the king of the Athenians.* When
 “ they entered upon the war, order is given to the
 “ soldiers, above all things, to have a care of the
 “ King. Codrus was King of the Athenians at
 “ that time, who having both understood the an-
 “ swer of the God, and the orders of the enemy,
 “ changing his royal habit, enters the enemy’s
 “ camp ragged, carrying sticks upon his neck.
 “ There in a crowd of people, that stood in his
 “ way, he is slain by a soldier, whom he craftily
 “ wounded with his knife. The King’s body be-
 “ ing known, the Dorians march off, without fight-
 “ ing, and thus the Athenians are delivered from
 “ the war by the bravery of the Prince, offering
 himself,

“ himself, to death, for the safety of his country.
 “ After Codrus, no body reigned at Athens, which
 “ was a respect paid to the memory of his name :
 “ The management of the commonwealth was in-
 “ trusted to annual magistrates. ^b

The circumstances of this story are so fully related, as to admit, of an immediate, and full application to the point in question. For here is a Prince, which is the highest order of nobility amongst men, out of a religious principle in regarding the oracle, voluntarily exposing himself to inevitable death, for the safety of his people ; and the highest veneration to his memory is paid by them ; which last circumstance is a sufficient proof of the innocence of this Prince. For if it had been a war of ambition, or revenge, his dying in that manner was very inconsistent with such a design ; the ambitious, desire to out-live the events of war to enjoy the fruits of conquest : And the revengeful desire to see the destruction of their enemies, rather than the preservation of their friends. Revenge though an appendage of human nature, was even antiently allowed to be unbecoming a religious and a stout character. But this action of Codrus was religious, and stout, to an high degree of heroisin. It is true, the historian says, the cause of quarrel was an old grudge, between the two nations, this does

^b Erant inter Athenienses et Dorienses simultatum veteres offensæ, quas vindicaturi bello, Dorienses de eventu prælii oracula consulerunt. Responsum superiores fore ni Regem Atheniensium occidissent. Cum ventum esset in bellum militibus ante omnia custodia Regis præcipitur. Atheniensibus eo tempore Rex Codrus erat ; qui et responso Dei, et præceptis hostium cognitis, permutato regis habitu, pannosus, sarmenta collo gereus, castra hostium ingreditur. Ibi in turba obsistentium a milite, quem false astu convulnaverat, interficitur. Cognito regis corpore, Dorienses sine prælio discedunt. Atque ita Athenienses virtute ducis, pro salute patriæ morti se offerentis, bello liberantur.

Post Codrum nemo Athenis regnavit ; quod memoriæ nominis ejus tributum est. Administratio reipublicæ annuis magistratibus permissa. Justin. Lib. 2.

not

not imply that the grudge was mutual; the Dorians might have been the peccant party and the aggressors in this war; and the historian says they were. But supposing the grudge mutual, it does not necessarily imply that the king had a grudge, though his people had, they might have been criminal, and he innocent; and his dying for them under these circumstances makes the action in a high degree heroic. This grudge might be sufficient to excite the two nations to arms, though the God of the universe meant perhaps, as in other instances, to chastize one or both for national sins. And these secrets of divine providence are not always known to the most sagacious historians: They can therefore only assign the common occasions for such events. A Roman general may be sent to chastize the nation of the Jews upon the usual causes of resentment, when he is really an instrument in the hand of God, to execute judgments upon them for other reasons, and destroys their temple, entirely against his own will, but not against the will of God. Codrus appears to have been a truly religious prince, and to be of the persuasion, *that the voluntary death of a noble innocent person, would be a propitiation to the Deity, and divert national calamities*: It appears also to have been the sentiment of the two contending nations, because both of them paid regard to the oracle, one in endeavouring to prevent, the other in endeavouring to effect that, upon which the event was to turn: But especially from the king of one, offering himself to death with regard to the oracle, and the other retiring without giving battle, imagining the divine will determined.^b

^b This action of Codrus made his name so esteemed as to give reason for the proverbs, *Codrus Antiquior, Codrus generosior*. For although they mean only such persons as pride themselves in a high traced pedigree, to nobility of Ancestry; yet the memorable heroism of this man in the early ages of the world, was the occasion why he, in preference to others, was pitch'd upon to denote antiquity and honour.

THE next passage of history to the purpose is that of Marcus Curtius leaping into the gulph.

“ While the Romans were endeavouring to bring back the revolted Hernici to their duty, an unforeseen accident threw the city into the utmost consternation. The earth opened all on a sudden in the midst of the Forum, probably by the violence of an earthquake. The citizens, having laboured in vain to fill up the chasm by throwing abundance of earth into it, had at last recourse to the augurs, who declared, they would never be able to compass their design, till that thing, in which the strength and power of the Roman people consisted, was thrown into the place. And that such a victim would secure the eternal duration of the Roman state. While they were all consulting about the meaning of this oracle, M. Curtius a brave young patrician, having first asked them whether Rome had any thing more valuable than arms and valour? Armed himself completely, and mounting a horse richly caparisoned, came to the forum, and in the sight of the people who were assembled in crowds, devoted himself to death for his country, and rode full speed into the Gulph: An action which some historians would willingly magnify with a miracle; for they tell us, that the ground immediately closed; but the most judicious writers own, that the opening was afterwards filled up with rubbish.”

This

^b Eodem Anno seu motu terræ, seu quâ vi aliâ, forum medium ferme specu vasto collapsio in immensam altitudinem dicitur: neque eam voraginem conjectu terræ quum pro se quisque gereret, expleri potuisse prius; quam Deum monitu quæri cœptum quo plurimum *populus Romanus possit?* Id enim illi loco dicandum, vates canebant, si Remp. Romanam perpetuam esse vellent: tum M. Curtium egregium, castigasse ferunt dubitantes *an ullum magis Romanum bonum, quam arma virtusque esset.* Silentio facto templa deorum immortalium, quæ foro imminet, capitoli- unisque intuentem et manus nunc in cœlum, nunc in patentes ter-

This passage of history is as full to the purpose as the former.

For here is a dreadful cause of fear to the people of a city, extremely populous, and of high renown in the world, and which at that time might be considered as the greatest part of the Roman state, their government having then extended but a small way into Italy. Under a great consternation they fly to religion, all human means failing, they consult those, whose office it was to consult the divine will, by the flight of birds, and the entrails of beasts. They are told the most precious thing, belonging to them, must be thrown into the gulph made by the gaping of the earth. A noble Roman voluntarily offers himself as a propitiation for the people, to the offended Deity; leaps in, and the earth closes: Fear and the cause of it vanish, and the people look upon themselves as restored to favour again, by this voluntary sacrifice.

This so exactly corresponds with the circumstances of the former story of another nation, that less may be said upon it, because repetitions are of no moment.

But inasmuch as there is one circumstance of seeming difference, the Devotee in one case being a king, in the other only a noble person of inferior dignity, it should be remarked; that the Romans, being at that time, in a republican form of go-

~~re~~ hiatus ad Deos manes porrigentem se devovisse: equo deinde quam poterat maxime exornato insidentem armatum se in specum immisisse, donaque ac fruges super eum à multitudine virorum ac mulierum congestas: *lacumque Curtium* non ab antiquo illo T. Tatii milite Curtio Metio, sed ab hoc appellatum. Cura non deesset, si qua ad verum via inquirentem ferret: Nunc famæ rerum standum est, ubi certam derogat vetustas fidem: Et lacus pomen ab hac recentiore insignius fabula est. *Liv.* lib. 7. c. 6.

Our account is according to the authors of the universal history, who relate the action as taken from *Liv.* lib. 7. c. 6. *Val. Max.* l. 5. c. 6. *Oros.* l. 3. c. 5. *August.* de civitate Dei lib. 5. c. 18.

vernment

vernment, had perhaps no person of greater nobility than Marcus Curtius.

The memory of this act, continued to the late time of the Romans, in high estimation. For the elder Pliny says of it in few words.

“^b When the foundations of the empire seemed to sink with a prodigy, that would have been fatal, Curtius filled them up by *Virtue* and *Piety*, the two most valuable things, and by a most famous death.”

Here the character, of Curtius is exprest in two words, *virtue* and *piety*, one implies true upright behaviour, the other, regard to religion: And they are called, what they really are, the two most valuable things.

The Romans therefore, were always of this opinion, *that the voluntary DEATH of a noble and innocent person, might be a propitiation to the offended Deity for a nation, and the preservation of it.*

For the early historians tell the fact, and the late historians quote it with esteem.

It was therefore the opinion of the first and last relators, and with high probability of the people: For historians do not give opinions, that they do not mean, are either already the opinion of their readers, or that, they do not wish, should be their opinions.

Having thus proved the matter of enquiry with regard to the Romans, who were the governors of the world, and their empire said to be universal, and

^b Sidentia imperii fundamenta ostento fatali Curtius Maximis bonis, hoc est, Virtute et pietate, ac morte præclarâ expleverat. Plin. Nat. his. Lib. 15. C. 18.

If any one is inclined to interpret *virtute*, *valour*; it should be considered, that *morte præclarâ* will afterwards seem to make a tautology. But the character of valour being supposed to imply other virtues (they who possess any one virtue in gradu heroico having all the rest also in a high degree,) the rendering of it by *valour*, will make no alteration in the sense.

that the opinion which they had, in their early and narrow state of government, continued till their conquest extended over the whole known world, there is no occasion to examine much into other histories of less extended communities.

The Analogy therefore is fairly made out between the great unparalleled act of voluntary suffering, whereby mankind is redeemed, from eternal destruction, and the inferior resembling acts of voluntary suffering, whereby less communities have been saved from temporal destruction.

If any person should object to this proof, that the facts are not true, he may be told, that the truth of the facts, is no way material to the use which is made of them here : If they be false, they equally prove the opinions of the people, to whom they are said to belong, as if they were true.

National opinions may as well be collected from the writers of romances, as from the relators of the true history^c. Let others then answer for the truth of the facts, or give them up, as they see occasion, in other matters of enquiry : It is sufficient for our present purpose, that we find the memory of those acts preserved with high estimation by the historians. And if Curtius had not leaped into the gulph, or if no historian had related that as a fact ; yet the opinion of the Romans in this respect, might have been proved from the Grecian story of Codrus ; because the Roman abridgment of Trogus Pompeius contains it. For the abridger was probably of the opinion, else he would not have transcribed it, and the Romans were probably of the same opinion, else he would not have inserted it for their reading. At least otherwise he would have fixed some stricture of discredit upon it, lest

^c There is no doubt with any reader, whether knight errantry was a practice in Spain, when he reads *Don Quixote*, although those whimsical adventures be feigned.

he should be thought credulous: But there is no such thing: And it should be considered, that one fact of this kind, recorded of the early state of any nation, and constantly related, with respect, by succeeding historians, as is the case of the fact of M. Curtius, amounts to the same proof of a national opinion, as a great variety of those kinds of facts happening at different ages of the state, if such could happen, and were related. It should also be considered, that some historians say, the earth did not close immediately upon Curtius's leaping into the gulph; if this was the case, which is not unlikely, it shews how strong and steady the opinion was, in respect to the value of the victim, when they could persist in the belief of its influence upon the Deity, even against fact: For their reporting that the earth did close instantly, though in truth they filled it up by human labour, shews, that they would have posterity believe that influence, which they were strongly inclined to believe, and which the noble patrician did believe, before he devoted himself.

Some may imagine, that to these historical facts might be added, two more heroical actions of the Decii. For of one of them, an historian says^f; “ that Decius, as it were, by the advice of the
“ gods, with his head covered, devoted himself
“ at the head of his army, to the infernal gods,

^f L. Florus speaking of Decius Mus, a consul, in the time of the Latin war; says of his son.

Quasi monitu Deorum, capite velato primam ante aciem Diis manibus se devoverit: ut in confertissima se hostium tela jaculatus, novam ad victoriam iter, sanguinis sui semita aperiret.

Livy relates the fact without vouching for the truth of it, finding it only supported by popular tradition; whereby he confesses clearly enough, that he considers it as fabulous: And in his first book he has related a less marvellous, but more probable origin of the name of the Curtian lake. Rollin.

Datur hæc venia antiquitati, ut miscendo humana divinis, primordia urbium augustiora faciat. Liv. Præfatio.

“ that

“ that throwing himself amongst the thickest of
 “ the enemies weapons, he opened a new way to
 “ victory, by the path of his own blood.”

Of the other he says², “ that one of the consuls
 “ being surprized in the hollow of a valley, offer-
 “ ed his life, devoted to the infernal gods, after
 “ the manner of his father, and reduced the conse-
 “ cration, the solemn practice of the family³, to a
 “ price of victory.”

And

² And afterwards in the Etruscan and Samnitic War, he speaks
 of the son of the former devotee. Alter consulum Decius, more
 patrio devotum diis manibus obtulit caput; solennemque fami-
 liar suæ consecrationem in victoriæ pretium redegit.

³ Si non mors timeretur—Non cum Latinis decertans Pater
 Decius, cum Etruscis filius; etiam cum Pyrrho Nepos se hostium
 telis objecissent. Tusc. Quæst. lib. 1. p. 2.

The Romans superstitious to excess, attributed the success with
 which these devotions were always attended, to a visible miracu-
 lous protection of the gods. Cotta in Cicero, who is not so cre-
 dulous, finds nothing more than is natural in it. Rollin.

Consilium illud imperatorum fuit, quod Græci *στρατηγία* ap-
 pellant, sed eorum imperatorum, qui patriæ consulerent, vitæ
 non parcerent. Rebantur enim fore, ut exercitus imperatorem;
 equo incitato se in hostes immittentem, persequeretur: Id quod
 evenit. De Nat. Deor. 3. 15.

What follows concerning the solemnity of the manner of de-
 voting, is not unworthy of notice.

Romani consules priusquam educerent in aciem, immolave-
 runt. Decio caput jecinoris à familiari parte cæsum aruspex di-
 citur ostendisse: alioqui acceptam Diis hostiam esse: Manlium
 egregiè litasse. *Atqui bene habet*, inquit Decius, *si ab Collega*
prosperè litatum est. Instruclis, sicut ante dictum est, ordinibus,
 processere in aciem: Manlius dextro, Decius lævo cornu præ-
 erat: primo utrinque æquis viribus, eodem ardore animorum;
 gerebatur res: deinde ab lævo cornu hastati Romani non feren-
 tes impressionem Latinorum, se ad principes recepere. In hac
 trepidatione Decius consul M. Valerium magna voce inclamat:
Deorum, inquit, *ope Valeri opus est: agetum pontifex publicus po-*
puli Romani præi verba quibus me pro legionibus devoveam. Pon-
 tifex eum togam prætextam sumere iussit, et velato capite manu
 subter togam ad mentum exerta, super telum subjectum pedibus
 stantem sic dicere.

Janet,

And in respect to the grecian history, we are informed by poets and other writers, that Menæceus the son of Creon, in obedience to the oracle, slew himself to save his country. For when the Thebans were besieged by the Argives, the oracle declared that the city of Thebes should be preserved, if

Jane, Jupiter, Mars, pater, Quirine, Bellona, Lares, divi novenses, Dii indigetes, divi quorum est potestas nostrorum, hostiumque, Diique manes, vos precor, veneror, veniam peto, seroque, uti populo Romano Quiritium vim victoriamque prosperetis: hostesque populi Romani Quiritium terrore, formidine mortisque afficiatis. Sicut verbis nuncupavi, ita pro Republica Quiritium exercitu legionibus, auxiliis populi Romani Quiritium, legiones auxiliaque hostium mecum Diis manibus, tellurique devoveo. Hæc ita precatus, lictores ire ad T. Manlium jubet: matureque Collegæ se devotum pro exercitu nunciare: ipse succinctus cinctu Gabinio, armatus in equum insiluit, ac se in medios hostes immisit, &c.

Decii corpus ne eo die inveniretur, nox quærentes oppressit; postero die inventum inter maximam hostium stragem cooperatum telis: funusque par morti, celebrante collega factum. Illud adjiciendum videtur, licere consuli, dictatorique et prætori, quum legiones hostium devoveant, non utique se, sed quem velit ex legione Romana scripta civem devovere, si is homo qui devotus est, moritur, probe factum videri: ni moritur, tum signum septem pedes altum, aut majus in terram defodi, et piaculum hostia cædi: Ubi illud signum defossum erit, eo magistratum Romanum descendere fas non esse, sicuti Decius devovit: Ni moritur, neque suum, neque publicum divinum pure faciet, qui sese devoverit. Vulcano arma, sive cui alii divo devovere volet: sive hostia, sive quo alio volet: jus est. Telo, super quod stans Consul precatus est, hostem potiri, fas non est: Si potiat, Marti suovetaurilibus piaculum fieri.

Hæc et si omnis divini humanique moris memoria abolevit: Nova preregrinaque omnia priscis ac patriis præferendo; haud ab re duxi, verbis quoque ipsis, ut tradita nuncupataque sunt referre. Liv. lib. 8.

Insecuta, simul terribis hostes vidit, gallica acies nullum spatium respirandi recipiendique se dedit. Vociferari Decius, quo fugerent? quamve in fuga spem haberent? obfistere cedentibus, et revocare fusos: deinde ut nulla vi perculos sustinere poterat, patrem P. Decium nomine compellans. Quid ultra moror, inquit, familiare fatum? datum hoc nostro generi est, ut luendis periculis publicis piacula simus: jam ego mecum legiones hostium mandandas Telluri ac Dâis manibus dabo. Hæc locutus: M. Livium pontificem,

if the last of the race of Cadmus, would by a spontaneous death devote himself to the manes of his ancestor !.

If there are, who think these heroic passages to the purpose, they are at liberty to apply them. Our design is not to strain any thing beyond the degrees of probability, which it may reasonably bear, and since the two former actions of Codrus and Curtius, sufficiently answer the purpose, we are content to conclude upon them ; *That it has been many ages before the preaching of Christianity, the opinion of mankind, that the voluntary death, of an innocent and noble person, might be an atonement to the Supreme Being, for national sins, and might prevent national calamities.*

The use of this analogical observation in respect to Christianity is plain. For it should be imagined,

quem descendens in aciem digredi vetuerat ab se, præire jussit verba, quibus se legionesque hostium pro exercitu populi Romani Quiritium devoveret : devotus inde eadem precatione, eodemque habitu, quo pater P. Decius ad Veferim bello Latino se jusserrat devoveri. Quum secundum solemnes precationes adjecisset, *præ se agere sese, formidinem ac fugam, eademque ac cruorem ; cælestium inferorumque iras : contacturum funebribus diris signa, tela, arma hostium : locumque eundem suæ pestis, et Gallorum ac Samnitium fore* : hæc execratus in se, hostesque, confertissimam cernebat Gallorum aciem, concitat equum : inferensque se ipse infestis telis interfectus est. Liv. lib. 10. c. 28.

Menæceus juvenis Thebanus, Creontis filius qui pro patriæ salute sanguinem suum, atque adeo vitam ipsam sponte profudit. Nam cum Thebanis eo tempore quo ab Argivis absidebantur, redditum esset oraculum, urbem salvam fore, si ultimus ex Cadmi posteris spontanea se morte manibus ejus devoveret, intelligens Menæceus oraculum illud ad se pertinere, nihil cunctatus, suo sibi gladio necem conscivit. Stat. Theb. 10. Cic. 1. Tusc. Qu.

Apollodorus lib. 3. Ἐγένετο καὶ πολυχρόνιⓈ ὁ Τειρεσίας. Οὗτος ὁ Θεβαίοις μαντεύμενⓈ ἔπε νικήσειν, ἰὰν Μενόικειος ὁ ΚρείντοςⓈ ἀρμίσφαινον αὐτὸν ἰπιδῶν, τὸτο ἀνέσας Μενόικειος ἑαυτὸν πρὸς τοὺς πυλῶν ἑυφάξει.

Juv Sat. 4.

Amor in te est

Quantus erat patriæ Deciorum in pectore, quantum

Dilexit Thebas, si Græcia vera Menoiceus.

Diët. hist. Stephani Lloyd.

that

that they who already believed one, would without hesitation give their assent to the other. All mankind considered as one community being as capable of salvation by the merits of the death of one, who was so innocent as never to have sinned, and so noble as to be the son of God, and for the truth of which we have the testimony of God himself; as any small community, by the imperfect merits of the death of any person noble and innocent in a much inferior degree, and for the truth of which, we have only human testimony.

If any one therefore is capable of believing as true the passages of history here related, or the opinion founded upon them, which is the principal thing, (whether the facts be true or false,) and yet denies the redemption of mankind by Christ, it is plain, he does not attend to the evidence of analogy: To deny both kinds of salvation, or to have equal doubts concerning both, would be more consistent.

But the strongest case is, when a man is supposed to be bred up in the opinion mentioned, as was the case of the Grecians and Romans, that is of the world; and may be perhaps the opinion of some nations now upon the earth, who have not yet heard of Christ: How can such a man suffer any scruple to arise in his mind, concerning the redemption of mankind, by the death of Christ, when it is fairly laid before him? If there be such a person of infidelity, he should censure himself for the fond credulity he all along entertained of that, which was analogous to it.

The course of education is now for the most part to instruct young persons in the authors, which relate these stories, very early in life: By which means several are accustomed to read with pleasure, the stories of Codrus, Curtius, the Decii, &c. and to believe them, before they are taught the manner of the redemption of mankind. Whether this be a proper method of education or not, is not our bu-

business here to inquire ; but the use that shall be made of it is the same, with that mentioned, in respect to a Roman of the old monarchy, to whom Christ was first preached : That is, the analogy between the stories which they already believe, and the most extraordinary one, which is newly told to them, should incline them more readily to believe the latter, because they believed the former : If they do not, their infidelity is at least equal to that of the antients, who having faith in the word of man, concerning national salvations, would have no faith in the word of God, concerning the salvation of mankind.

In this state we must leave them, till the grace of God shines upon their minds, and represents the force of analogy to them, or some other method of conviction ; that which may come to pass, is the business of every sound believer to try, by such methods of reasoning of which he is best master. How far this new method of reasoning may contribute, either to strengthen those who weakly believe, or to inform those who do not believe at all in Christ, may better be judged by those who read, than by him who writes ; that it may contribute to one purpose is his design, and that it may contribute to both, is his wish : Or if it fails of both, and only excites any one of real abilities to enforce the reasoning properly, his pains are not thrown away.

T H E

THE
ANALOGY
OF
DIVINE WISDOM,

BETWEEN THE

Private and Public FRIENDSHIP of a
GENTILE.

AND THE

Private and Public CHARITY of a CHRIS-
TIAN.

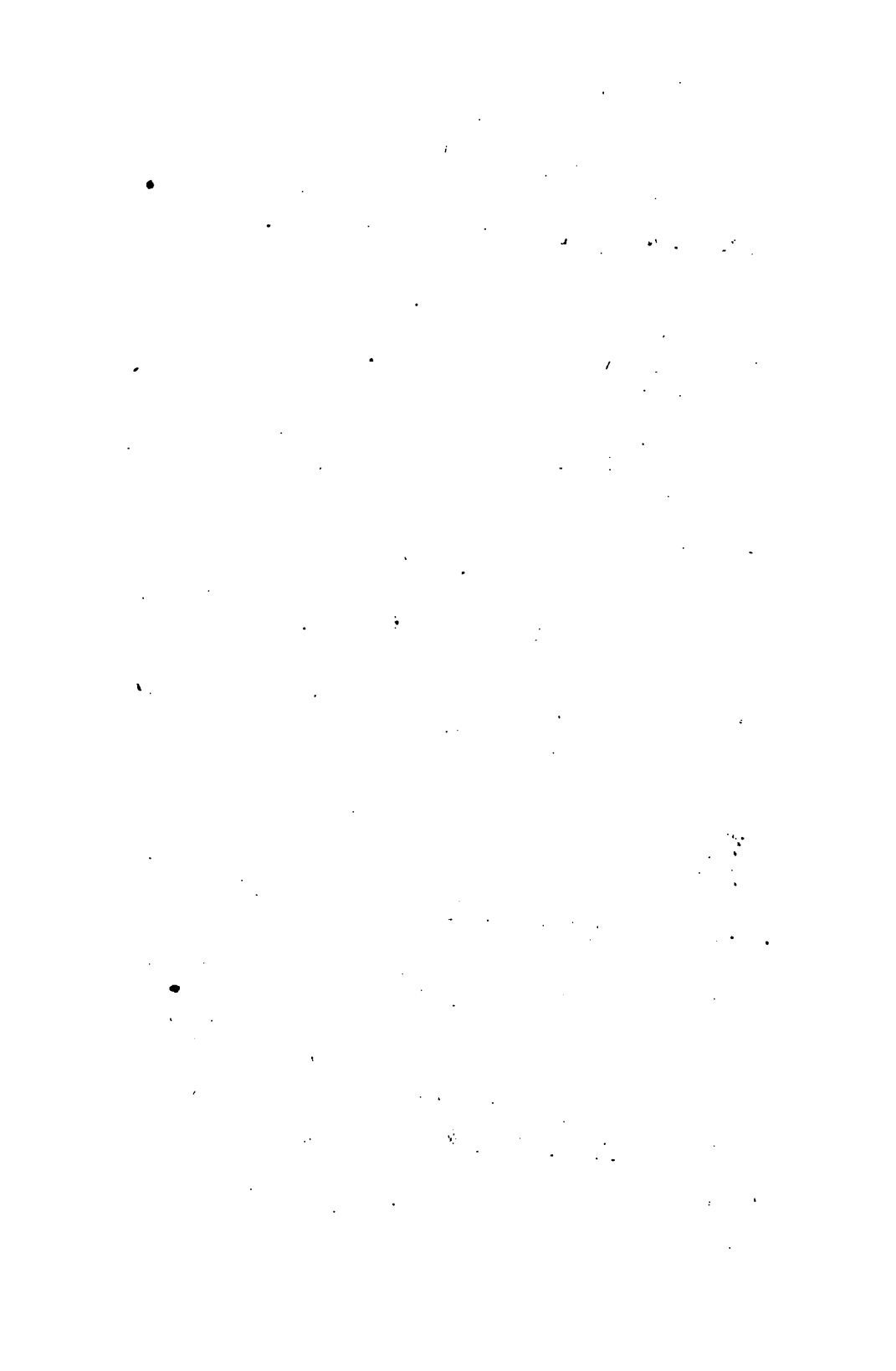
*No Philosophy, Sect, Religion, Law or Discipline,
in any Age, has so highly exalted the good of commu-
nien, and so far depressed the good of individuals, as
the Christian Faith. L. Verulam. Instaur. Ethics.*

PART VII.

D U B L I N:

Printed in the Year MDCCCL.





THE
ANALOGY
OF
Divine Wisdom, &c.

R o m. 5. 7.

For scarcely for a righteous man will one die : Yet peradventure for a Good man, some would even dare to die.

Μολις γὰρ ὑπὲρ δικαίου τις ἀποθνήσκει, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθνήσκει.

*
ST. Paul who was eminently skilled in the knowledge of the Jewish religion, by education, and not a stranger to the practice and sentiments of the *Gentiles*, concerning whom he is now speaking, endeavours to give them a true notion of the *value* of the DEATH of CHRIST. This he does by comparing it with those extraordinary acts of heroical kindness, of which it is barely possible that human nature should afford some instances. The comparison is founded upon the knowledge, and distinction of three kinds of men. The

I 4

sinner

* The reason of prefixing the Greek text, will soon appear.

sinner, the *just*, and the *good man*. And whereas there is hardly an instance of a man dying for a *just* man, and very few instances of those who die even for a *good* man, and perhaps *no instance at all of a man dying for a sinner*, herein God commendeth his love towards us (*Gentiles*) in that, while we were yet *sinners*, CHRIST DIED for us.

To see the force of this Analogy, and preference, bear in mind; that by a *good* man is meant one who has done good and friendly offices, by the *righteous* or *just* man, one who has done no injury, by the *sinner*^b, one who has done an injury. Now what mere man is there, that would die for his enemy, that is, for one who had injured him? Or even would die for one, who having no particular kindness to him, had never taken any opportunity of doing a favour, but had barely avoided giving offence? But perhaps it is possible to find an instance of one, who would have courage to die for an extraordinary Benefactor. This last then is the highest pitch of human affection; that a *friend* should die for a *friend*^c.

But the affection of Christ, is, that he died for his *enemies*, for those who had transgressed the laws of God, and thereby had done all in their power to injure him; for had they not transgressed, there would have been no occasion for the death of Christ.

St. Paul therefore to inhanee the Divine love to mankind, in the death of their Redeemer, considers the Analogy between the human conduct and the Divine, between the highest supposed acts of hu-

^b It is observable, that the Syriac version of the text has *wicked* persons, instead of *just*, or *righteous*. Therefore that sense also is taken into the reasoning. See Walton's Polygott.

^c ἀγαθός, in the text signifies a Benefactor, or Friend: As ἀγαθὰ ποιεῖν is to confer benefits, and δίκαιος signifies one who is merely just, and has done no injury.

man affection, and the Divine act of the redemption of men. These actions of human affection, he does not speak of, as certainties, but for the sake of his argument supposes them : For though they were true, still the act of human redemption exceeds them all vastly in degree of love. They died, if their histories be true, for those with whom they held a long intercourse of good offices, and from whom they received remarkable favours ; the Redeemer of man dies for those who were in a state of enmity with God, who all along transgressed his laws, and therein was as highly injurious to him as they could possibly be. But St. Paul only *supposes* these cases of heroical affection, but does not acknowledge them ; and this has given offence to one of the opposers of Christianity, who expresseth himself thus. “ Peradventure, says the Apostle, *for a good man, one would even dare to die.* This the Apostle judiciously supposes to belong to human nature : Though he is so far from founding any precept upon it, that he ushers his private opinion, with a very dubious peradventure.

But the opposer of our religion, whose writings are well known in the world, is not satisfied with any thing less, than a censure of the whole Divine law, both Christian and Jewish, because he can not find particular precepts in favour of private and public friendships, such as the fables of antiquity give us with extraordinary encomiums. His sentiments it may be proper to give in his own words.

“ *Private friendship and zeal for the public and our country,* are virtues purely voluntary in a Christian. They are no essential parts of his charity. He is not tyed to the affairs of this life : Nor is he obliged to enter into such engagements with this lower world, as are no help to him, in acquiring a better. His conversation is in Heaven. Nor has he occasion for such supernumerary cares or embarrassments here on earth,

“ earth, as may obstruct his way thither, or retard
 “ him in the careful task in working out his own
 “ Salvation. If nevertheless any portion of a re-
 “ ward be reserved hereafter for the generous part
 “ of a *patriot*, or that of a *thorough friend*, this is
 “ still behind the curtain, and happily concealed
 “ from us ; that we may be the better deserving of
 “ it when it comes. It appears indeed under the
 “ Jewish dispensation, that each of these virtues
 “ had their illustrious examples, and were in some
 “ manner recommended to us, as honourable and
 “ worthy, of our imitation. Even *Saul* himself,
 “ as ill a Prince as he was represented, appears,
 “ both living and dying ; to have been respected,
 “ and praised, for the love he bore his native coun-
 “ try, and the love which was so remarkable be-
 “ tween his son, and his successor, gives a noble
 “ view of a disinterested friendship, at least on one
 “ side. But the heroic virtue of these persons had
 “ only the common praise attributed to it, and
 “ could not claim a future recompence, under
 “ a religion, which taught us no future state,
 “ nor exhibited any rewards or punishments, be-
 “ sides such as were temporal, and had respect to
 “ the written law.

“ And thus the Jews as well as Heathens, were
 “ left to their philosophy to be instructed in the
 “ sublime part of virtue, and induced by reason, to
 “ that which was never enjoined them by command,
 “ No præmium or penalty being enforced in these
 “ cases, the disinterested part subsisted, the virtue
 “ was a free choice, and the magnanimity of the
 “ act was left intire. He who would be generous,
 “ had the means. He who would frankly serve
 “ his friend or country, at the expence of his life,
 “ might do it on fair terms. *Dulce et decorum est*
 “ was his whole reason. It was inviting and be-
 “ coming. It was good and honest. And that
 “ this

“ this is still a good reason, and according to common sense, I will endeavour to satisfy you.”

This and more has been delivered by an author of too much wit and nobility to be despised : And although the design of stating the Analogy between the friendship of an uninstructed *Gentile*, and an enlightened *Christian*, is not merely to refute this writer, in regard to the sentiments above mentioned ; yet it is hoped, when the Analogy shall be fully considered, that a fair answer may thereby be given, to every part of his sentiments, which is not consistent with the true spirit of Christianity. St. Paul argued upon the supposition of those private friendships, although there is a probability that he did not believe them to be facts, who as a scholar, was very capable of judging of the truth of historical facts, without particular inspiration. It has been shewn already how fairly one may reason from feigned stories, to the reality of opinions, in a former analogical discourse ; and so in this case, the opinion of the antients concerning private friendships, may be fairly deduced from the stories told by them to that purpose, although those stories should be false ; they might be false in fact, and yet be proper instances of the opinion the inventor meant to propagate. They shall however be considered here in both respects, and first in the most advantageous manner to those, who endeavour to raise pagan friendship above Christian charity, that is, the facts shall be first considered as *true* ; and our reasoning shall regard them as such.

St. Paul, who has been already quoted, is the Christian writer, who gives the largest description of Charity ; his language is,

Charity suffereth long and is kind ; Charity envieth not ; Charity vaunteth not itself, is not puffed up : Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth

joiceth not in iniquity, but rejoiceth in the truth: Beareth all things, believeth all things, hopeth all things, endureth all things. 1 Cor. 13.

Although a full explication of these words must come up to the purpose, and include that disposition of friendship, both private, and public, which shall at least equal the boasted virtue of the antients in this respect. Yet because it would detain us too long from the application which we ought speedily to come to, lest it should be thought, that it was difficult to reply to the objectors, our remarks shall principally rest upon one passage in St. John. * *Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.* This passage is remarkable in two respects, both in precept and example. The precept is, *we ought to lay down our lives for the brethren,* The example is, *Christ laid down his life for us.* And this is not a new precept, given by the most aged Apostle, at the decline of his life: It was the preaching of them all. *For this is the message that ye heard from the beginning, that we should love one another;* and this commandment was also given to us by our Saviour. *For we should love one another, as he gave us commandment.* To lay down our lives for the Brethren, is the sense of his commandment, and his own voluntary death is the example.

This christian friendship is urged with most prodigious strong language, by the same Apostle in the same place. He who has it not, is called a *murderer*, "*whosoever hateth his brother, is a murderer: And he that loveth not his brother, is not of God,* is not a Christian. A state of sin being called DEATH, and a state of righteousness, LIFE. We are said to *have passed from Death unto Life, because we love the brethren,* that is, a charitable disposition in a sense of dying for the brethren, is a

* 1. Ep. 3. c.

sure mark of being true disciples of Christ : For by loving the brethren, the Apostle can not be supposed to mean less, than *dying* for them, as well as doing all other acts of compassion, since in the neighbourhood of it, and with a closer connection, he says, *we ought to lay down our lives for the Brethren.*

The Apostle having thus urged the greatest act of charity, that of the obligation to die for friends, has very good right, immediately after to urge, the obligation or lesser degrees of Charity. But the design at this time being only to consider the highest and most valuable acts of it, our inquiry shall proceed no further, being contented with a full proof from this one passage, that the christian law does contain a precept for the highest act of friendship ; and moreover an extraordinary example of it. And if St. *Paul* did not give a precept to this purpose, when he argues, upon the supposition of the Gentile practice, of giving up their lives in acts of friendship, it was, because his purpose at that time did not require it. He was not exhorting Christians to the practice of the highest degree of Charity, but instructing them, how to rate the Charity of God to man, in the death of the redeemer, and the wonderful advantages redounding to the human species, from that death, particularly to the Gentiles, who having been enemies to God, were made friends, by believing in Christ ; and being made friends had reason to *joy in God through Jesus Christ, by whom they had received the atonement.*

“ The Gentiles could not formerly glory in God
 “ as their God, that was the privilege of the Jews,
 “ who alone of all the nations owned him, for their
 “ King, and God ; and were his people in covenant
 “ with him. All the rest of the kingdoms of the
 “ earth had taken other lords, and given them-
 “ selves up to false Gods, to serve and to worship
 “ them, and so were in a state of war with the true
 “ God, the God of *Israel*. But being reconciled

“ by Jesus Christ, whom they had received and
 “ owned for their lord, and thereby being return-
 “ ed into his kingdom, and to their antient alle-
 “ giance, they could truly glory in God; as their
 “ God; which the Jews could not do, who had
 “ refused to receive Jesus for their Lord, whom
 “ God had appointed LORD over all things.”

This is what St. Paul means to inculcate upon the minds of those Gentiles, to whom he address his epistle; and a person even of small discernment may see, that to insert a precept concerning private and public friendship, would have been very unsuitable to his purpose, when he was engaged in convincing them, of the reason they had to glory in Christ, who had called them, being profligate sinners, to be his children, and subjects of his spiritual Kingdom. Had the Apostle been engaged in pressing upon them the obligation to love one another, and had made any comparison between the love of a Christian, and an unconverted Heathen; there would have been some reason for the precept: But the comparison was between the love of Christ, and the highest degree of pagan love, and he evidently shews the superior excellence of the love of Christ.

When another Apostle has occasion to shew the extent of christian love, he very properly gives a precept, expressing an obligation to die for the brethren, and shews, that this was the commandment of Christ, as well as that Christ was a glorious example of it. The place where this commandment may be found is in the 15th chapter of St. John's gospel. For the writer of the epistle, wherein there is a precept of this kind to all Christians, may well be supposed, to know his own writings and refer to them with propriety, when he says, *we should love one another, as he gives us commandment.* Which, in the place mentioned, the Evangelist relates

relates thus. *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that you love one another, as I have loved you. Greater love hath no man, than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.*

The precept and example here is exprest ^b. *This is my commandment, that ye love one another*; and the measure of that precept is to be taken from the example of Christ, *as I have loved you*: That is, in dying for you. His commandment therefore is, that we should love our friends to the degree of *dying* for them, that is, to the highest degree of love. *For greater love hath no man than this, that a man lay down his life for his friends.*

The christian law therefore is not void of the precept which it is said to want, nor are the first preachers of this christian law void of sense, to know, when to urge the obligation of it. Christ gave the precept before he suffered, and recommended his own example.

St. John gives the same precept after Christ had suffered, and urges the same example: As to the defect of the Jewish law, in this respect, we are not much concerned about it, because the Jewish law, being only a preparation to the Christian, wants many things of importance, which are necessary parts of the other. It is sufficient that the Christian law contains both the precept and the highest example of friendship, that can be given; that of the Redeemer of men dying for a species of profligate sinners his enemies: And inasmuch as the moral conduct of Christ is recorded for our imitation, as well as instruction and admiration; there being one moral law to all moral Beings, as is elsewhere proved ^c, his example should be suffi-

^b This precept is also given, John. 13. 34.

^c See part. 1.

cient to stimulate us to action, if there was no precept in the case : and so St. John seems to consider it, when he argues from it, and deduces the obligation to *lay down our lives for the Brethren*, because Christ *laid down his life for us*.

And as to instances of extraordinary friendship amongst the Jews, since the objector himself has not thought every passage of history in this respect unworthy of notice, having paid some regard to that of *David* and *Jonathan*, we shall not think ourselves obliged to search for any. He has indeed said, with a sort of censure. *But the heroic virtues of these persons, had only the common reward of praise attributed to it.* One should imagine this should be sufficient in his opinion, who esteems it mercenary or slavish to act upon the persuasion of any rewards or punishments, but those of self-consciousness, or a moral affection.

Let us now enquire into the nature of Christianity, which offers rewards and punishments of eternal duration, that we may see whether it is capable of exciting a more friendly and courageous disposition, than the Gentile morality, whether founded on a faint belief of future rewards and punishments, or a powerful feeling of a moral affection, or a strong desire of popular fame. Motives to human actions are various, and although external acts may be similar, the difference of motives may make a great difference in merit.

That human nature is capable of throwing away a life for the sake of popular fame, may be imagined from an account of the death of *Empedocles*, who threw himself into *Ætna*, with design to be thought a God, but his brazen sandal being found, made a discovery of his mortality : This motive to actions being too mean for such as we are inquiring into, we shall only reason upon a supposition of one of the two first.

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When the inquiry is concerning heroic friendship, that is, the submitting to death for the safety of one or more friends, it is plain that two circumstances are absolutely requisite, the highest degree of courage, to endure the greatest of temporal evils, and the highest degree of affection towards those, upon whose account it is endured.

But is the powerful feeling of a moral affection, less in a Christian, than a Gentile? It should seem that it is not. For Christianity does not divest human nature of any thing which was praise worthy before, and belonging to it. All the relative duties, of what is called natural religion, remain at least as obligatory as they were, before the preaching of Christianity. The cement of natural love between the father and son, the husband and wife, the individual and the society, is not less now, than it was two thousand years ago. That which belonged to human nature, and was not culpable, Christianity does not remove : Therefore in this respect, the Gentile and Christian are equal, as to a powerful feeling of moral affections ; and if nothing else was to be considered, there should be the same influence upon one, as upon the other, and the same degree of heroic friendship, both private and public, in one, as the other.

For if a man, at any time, purposes of his own inclination, to do a laudable action : Surely if a reward be afterwards promised to him, by one who has the power of giving it, he can not be less inclined to do that action. This is exactly the case of the Gentile and Christian compared, as to heroic friendship, and other eminent instances of morality : For human nature in a state of grace retaining every good affection that belonged to it in a state of nature, can not act less warmly in consequence of those affections, because an extraordinary reward is offered upon account of exerting itself to the ut-

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most

most of human ability. And if a man, in a state of nature, is moved to do an heroic act of friendship; upon the faint prospect of a reward in another life; could he be supposed to be immediately enlightened by revelation, and thereby better persuaded of the reward, it is *nonsense* to say, that he is thereby less moved to do that action. Now the reward of Christianity is eternal; for Christ says to the Jews, *My sheep hear my voice, and I know them; and they follow me: And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand*; and this eternal life admits of different degrees of enjoyment. For otherwise there would be no true meaning in the application of *greatest* and *least*, to those who are admitted to it, and therefore the highest enjoyment of eternal life, may be to those of heroic virtue.

The design of Christianity is, to improve human nature through all degrees of morality, to the utmost perfection; and not only to correct and subdue its unruly appetites, but to cherish and to improve its good affections; not only to pluck up the weeds of vice, but to cultivate the plants of virtue; to make every profelyte to Christ, like a *Tree planted by the water-side; that will bring forth his fruit in due season*, and the society of Christians, as the garden of Eden. This it endeavours to do, by precept, by reward, and by example. Its precepts are many, its reward is eternal life, its example is one especially, JESUS CHRIST; who obeyed a law, that we might never want an example of unexceptionable behaviour, in duty to parents, obedience to magistrates, and heroic friendship; in dying for enemies, whom he deigns to call his brethren, provided they repent of their sins, and believe in him; for in that merciful sense he laid down his life for his brethren, though the persons he died for

^a Jon 10. 27, 28.

were most of them in a state of enmity with him. St. Paul in particular was then his enemy, though he afterwards became his friend.

Now CHRIST died for his brethren, not merely, *out of the powerful sense of the moral affection*, but *for the joy that was set before him*. Since he took human nature upon him, he would not act in a manner totally contradictory to human nature, and therefore he had a reward in view, *the joy that was set before him*, to gain a church of pious livers, and *to sit down on the right hand of the throne of God*; this was the reward for which he endured the *Cross*, and *despised the shame*. And since the Saviour of mankind, whose conduct was perfect morality, and which it is human duty to endeavour strictly to imitate, did act in this remarkable instance with the prospect of a reward; shall human nature hereafter be charged with a mercenary disposition, for acting upon the same motive, and the Divine law, which proposes the reward, be arraigned by the petulance of human wit?

The Christian religion proposes an eternal reward to those who obey its laws; it commands us to lay down our lives for the brethren, and the reward is eternal life. Human nature therefore, which is improved by Christianity, will act more heroically under this encouragement, than without it. If the defenders of a powerful influence of a moral affection, exclusive of all other rewards, were called upon, to give instances of heroic virtue in the ancients, owing to this principle, perhaps they would name Brutus, he who stabbed his friend to death to save his country. And what was the issue of his life, and his last sentiments? Being chagrined (as some say) that his virtue got not the expected reward here, he cried out, *O virtue! I courted you as a substance, I found you an empty name*, and run-

^b Heb. 12. 2. ἀντὶ τῆς προκειμένης αὐτῷ χάριτος.

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nung upon his sword he died. 'Till more inviting instances of heroism can be produced, we had better abide by the encouraging motives of Christianity.

The nature of Christianity therefore is better qualified to excite men to heroic acts of friendship, than the religion of the Gentiles : Let us consider whether it has produced this effect.

They whose minds are dazzled with ideas of false Glory, with arms, conquests, and fields of battle, will not easily relish the acts of heroism, which have nothing of the sword in them. But those acts which have most of the human mind in them, have most of that nature, which renders them heroic or otherwise. For it has been elsewhere observed, that one person through want of thought, may do an action, that may have the appearance of nobility, another may do a similar action through judgment, and a prudent choice. The first may be justly called Temerity, and the latter Heroism. We shall not therefore search into the history of holy wars, for facts to confront Pagan heroism, but into histories of better authority, and facts of more certainty, and less enthusiasm.

The account of the glorious martyrdom of St. STEPHEN, is full to the purpose, and all the circumstances of it are worth recounting, from the authority of St. Luke.

After having confounded his opponents, by strength of reason, *for they were not able to resist the wisdom and spirit by which he spake*, he is brought before the council : And by means of false witnesses is condemned, as guilty of blasphemy, against the temple and the law : He knew the punishment for this sin was stoning to death. The high-priest asked, *are these things so?* The Martyr in a calm speech, of great strength of reason and language, expressing the conduct of God, towards the Jews, and their unruly conduct towards God, knew that he was hereby devoting himself to death, yet would not
shew

shew the least pusillanimity, in deserting the cause, in which he was engaged, or by a softness of language, which might be less expressive of truth, which he was bound to declare, would not sooth them to a mitigation of their passions, and the protracting of his life.

And when they heard him charge them at last, with the character of being stiff-necked, and always resisting the holy Ghost, *they were cut to the heart, and gnashed on him with their Teeth* — *They cast him out of the city, and stoned him, calling upon God, and saying, Lord Jesus receive my spirit.* Yet he declared his love for them to the last. *For he cried with a loud voice: Lord, lay not this sin to their charge.* These were his last words. *For when he had said this, he fell asleep.*

Here is a man in full possession of a calm judgment, who saw the certainty of immediate death, pleading the cause, he was engaged in, without the least deduction, or softening of truth, for the sake of a pusillanimous preservation of life, before inveterate enemies, whom yet he loved as friends, and wished to preserve, and died with a declaration of it, to the last expiring breath. It should be considered, that mere death is not always the most terrible thing to human nature: Death with tortures shall terrify a man, who would not fear to lay his neck under an ax. But the kind of death which STEPHEN was to die, was the severest amongst the Jews, because it was in consequence of the charge of the worst crime. Yet he bore this with intrepidity, but not without the highest degree of charity. Death with popular infamy shall terrify a man, who would not fear to die, in a case which was likely to be applauded: But this Martyr died, under the infamy of a *Blasphemer*, as the Saviour of mankind had done before.

Suppose this man had no prospect of reward for all this conduct, could he have supported it? could

he have born both tortures, and infamy, with such an intrepid mind, as not to lose either the strength of reasoning, or the tone of his voice: For when he spoke his last words, the historian says: *He cried with a loud voice*: And the speech which he made before he suffered, is still upon record. Must he not have had something extraordinary to have supported him? The fact is, he had both *the powerful feeling of the moral affection*; for he died with a declaration of love: And he had also a prospect of a reward; for he called upon God, and said, *Lord Jesus receive my spirit*.

If it be said by any person, that St. Stephen did not lay down his life for the brethren, that is, shew an example of heroic friendship in this, but that he submitted to death merely in attestation to the truth: It may be answered, that Jesus Christ, who voluntarily submitted to death some years before him, did so, for those, whom he called his brethren, but were in reality his enemies, till, by repentance and faith, they became his brethren: St. Stephen died in the same manner for his brethren, that is, for those, who at that time were his enemies, but who seeing the truth attested in this manner, might repent, and believe, and thereby become his brethren, and in hopes of this he prayed, *Lord, lay not this sin to their charge*. St. STEPHEN therefore laid down his life for the brethren, and therein did an act of heroic friendship.

If it be further said upon this subject, by any person, that there was an extraordinary divine assistance to St. Stephen. For the historian tells us, *He being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the Glory of God, and Jesus standing on the right hand of God*.

It may be answered, that the person who says this, is either a christian, or an unconverted gentile, or a renegado: If he be the first, we have

no

no dispute with him; for he acknowledges, with us, the extraordinary influence of the Holy Ghost in this, and all similar instances. If he be a renegado, we suppose, that he has only renounced Christianity, to take up the religion of the Gentiles: For if he be an Atheist, we have nothing to do with him at this time. To the unconverted Gentile we answer, that there is an extraordinary influence of the Holy Ghost in this act of heroic friendship; which if he owns, we alledge that Christianity is capable of producing more extraordinary acts of friendship than any religion of the Gentiles, because it affords more extraordinary assistance to do such acts: But if he denies that extraordinary assistance, we rest upon the fact alone, and dare oppose this fact, to any one act of friendship. celebrated and applauded by the Gentile Poets and Historians, and do avouch it, to be more heroical and friendly: and consequently that christianity is not liable to the imputation of having extinguished heroic friendship. If he denies the truth of the fact, we then put it upon the common footing of all history, which may be examined according to the grounds of probability; and in that, there is no doubt of the greater probability redounding to the Scripture: The stories of Theseus and Pirithous, Pithias and Damon, Pylades and Orestes being like the dying Song of the swan, and other poetical fancies, whose truth, as long as they are only used to beautify subjects, we will not dispute; but if they are brought to confront, and put truth out of countenance, we will try to abash their abettors.

But we promised to reason upon the supposition of the truth of their stories: We will therefore abide by it, and proceed to shew, that this heroical act of friendship in Stephen, exceeded any recorded by the Gentiles. And in this we do not only mean to prefer this one act amongst Christians, but every

other act of similar friendship in the death of every apostolical minister, who are very properly remembered by us now, under the title of martyrs. We chuse to examine accurately only into one of these, because it would be tedious to bestow the same pains upon all.

But to the point: We need not mention all the instances of friendship celebrated by the Gentiles, although they are not many; the examination of three or four of them, which perhaps are as eminent as any, may suffice.

The story of Damon and Pithias may be thus told.

A tyrant of Syracuse, who acquired sovereignty by violence and wicked artifice, lamented that he had not a friend to confide in: His suspicions were so monstrous, that they fell upon the most virtuous: Pithias, being a virtuous man, did not escape, but was even condemned to die. He begged liberty to go and settle his affairs; and offered his friend security for his return, at a day; who was to die in his stead, if he did not return: Damon is taken into custody, and Pithias is released: The day of execution comes, and Pithias not being returned, Damon is led out to punishment. He marched with full resolution to die, when Pithias appears, and discharges him from the obligation of his word. The Tyrant is so pleased with this extraordinary fidelity, that he pardoneth Pithias, and desires to be added to their number, that they might be a triumvirate of FRIENDS. They answer, *you may assure yourself of being one, if you render yourself worthy of it.*

This story is pretty, and serves well to recommend generosity and fidelity, and also to shew that good morals are the true foundation of a durable friendship.

But the heroism, which is our principal inquiry, is not extraordinary, because here is no person actually

ally put to death. When Pithias gave Damon for his security, he certainly meant to return, and so he would, except his morals were entirely corrupt; For a man's word should be inviolably preserved. When Damon became security, he confided in the honesty of Pithias; and even when he was walking seemingly to execution, he was not without hopes, that his friend would return, and disengage him. Pithias did return, perhaps not without expectation, that the Tyrant's jealousy would be appeased, and that injustice and cruelty might be respited; For no crime was committed. And such the event was; they both were preserved.

Is this equal to the case of one, brought before a national assembly, unjustly accused of a crime, for which the criminal was to be stoned to death, speaking with intrepidity, of the wickedness of those who were to judge him, when by a little artifice of speech, perhaps he might have preserved his life; but regarding truth, and the welfare of those, before whom he spoke, more than life; he submitted to death, and yet expressed an earnest love for his murderers; and died for them as friends, whilst they were acting the cruel part of enemies?

The next story that shall be told, is that of Pylades and Orestes.

Pylades was the son of Strophius of Phocis, in the strictest bond of friendship with Orestes. For when Clytemnestra, assisted by her adulterer Ægisthus, had killed her husband Agamemnon, Strophius took Orestes, her son by the murdered Prince, a boy of great hopes; and educated him along with his own son Pylades. Afterwards when Orestes, to revenge his father's death, had killed his mother, and being struck with horror, ran mad, he had Pylades a companion with him, in all his ramblings, under a dilirous state of mind; and the love of one towards the other, was so great, that one would not refuse to die for the other.

For

For when they came into the country where the worship of Pallas was in high esteem, Orestes contrived, with his sister Iphigenia, to steal the image of Pallas, for which he was apprehended, and condemned to die; upon which Pylades declared himself to be Orestes, that he might die in his place, and Orestes persisted in owning himself to be the criminal, lest his friend should suffer ^d.

It is almost a shame to tell such a story; here is adultery, parricide, theft, madness, friendship, all mixed together in a few lines; if any one is capable of concluding any thing from hence, to the disadvantage of Christianity, by inhancing Gentile friendship, above Christian Charity, he is at liberty so to do: For no more remarks shall be thrown away, upon so horrid an account of friendship.

^d Pylades Strophii Phœcenis filius, indissolubili amicitie vinculo cum Oreste conjunctus. Nam cum Clytemnestra ab Ægystho adultero adjuncta Agamemnonem occidisset, Strophius Orestem adhuc puerum certissimæ Neci subduxit, et in regno suo unâ cum Pylade educavit. Posteaque cum Orestes, gratiâ vindicandæ paternæ mortis matrem peremisset, eamque ob rem in furorem verus esset, Pyladem perpetuum omnium suarum profectuum comitem habuit, et socium periculorum: Tantâque sese mutui amoris vehementiâ sunt prosecuti, ut alter pro altero mori non recusaret.

Ovid. Pout. 2. El.

Adfuit infano juvenis Phocæus Orestis

Idem ibidem

Non ita vixerunt Strophio atque Agamemnone nati

Pulchre omnino. Manil. lib. 2.

Unus erat Pylades, unus qui mallet Orestes
Ipse mori, lis una fuit per sæcula mortis,
Alter quod raperet fatum, non cederet alter.
Et duo quæ potuere sequi vix noxia pœnis.
Optavitque reum sponsor non posse reverti,
Sponsorumque reus timuit, ne solveret ipsum
Martialis.

Ut præstem Pyladem aliquis mihi præstet Orestem

Vid. Barth. ad Stat. pag. 163.

Dictionarium historicum LLOYD.

Alexander

Alexander the Great, is said to have loved Clitus, to an extraordinary degree of friendship, Clitus being his foster brother, and having once saved the life of the Prince; notwithstanding this, Alexander killed him in a drunken fit; and when he came to his senses, was so sorry, that he resolved to starve himself to death for it: And accordingly fasted three days. This is not the case of one friend dying for another; and nothing need be said upon this.

There is a poetical narration indeed in Virgil, of Nisus and Euryalus, which is much celebrated, but the fact is no more than this.

Nisus and Euryalus were two warlike youths, in strict friendship with each other, who being surprised in the night time, by a party of the enemy, who were alarmed by the lustre of Euryalus's arms reflecting the light of the moon; the Youths betake themselves to a wood, the enemy pursues, the friends are separated from each other, and Euryalus is obliged to try to defend himself alone; and having killed two of the enemy, the fury of the rest is increased, and dreadful threats are issued; Nisus comes up to his friend, and seeing his danger, in order to save him, cries out to the most furious of the enemy, that it was *he*, who had killed the two men, and begged of them to make him the object of resentment; but Euryalus is slain: And Nisus having done some feats in revenge, is slain also, and falls upon the body of his friend*.

There is nothing extraordinary in this, except a generosity from one friend to another in time of

* The Poet gives them a handsome epitaph, according to the Roman sentiments of glory, in two words. *Fortunati Ambo!* to which he adds,

—Si quid mea Carmina possunt
Nulla dies unquam memori vos eximet ævo;
Dum domus Æneæ Capitolii immobile Saxum
Accolet, imperiumque pater Romanus habebit.

Virg. Æn. lib. 9.

imminent

imminent danger, to fight mutually in defence of each other ; and to do that effectually, each should expose himself for the sake of the other. Euryalus had been fighting for some time alone, his friend having strayed into the wood : Nisus comes up, when Euryalus probably was fatigued : For he had killed two men. Nisus being fresh for combat, offers himself to danger, and invites the enemy to attack. It would be base to stand by and see his friend killed, without offering assistance. And to give his own life to the enemy without fighting, even though there was no probability of entire conquest, for they were three hundred, (though the Poet only makes their commander the principal combatant,) would have been mean. For in such cases, the most cowardly sell their lives as dear as they can. Not to fight therefore, would be dishonourable, and there was a chance, that he might kill some of the enemy, or that during the combat, his friend being sometime disengaged, might recover strength, and assist him. In short, that action cannot be said to be extremely heroic, the contrary of which would have been extremely base. And yet this story stands as fair for the character of heroic friendship as any in the Gentile history. We will not rob it of any honour attributed to it, but I believe no prudent judge of things will think less favourably of Christian Charity upon account of this poetical incident.

It is time to quit these little histories, which, weighed in the most dishonest balance, can have no great weight : And let us conclude, that the writers against Christianity, have shewed a great deal of petulance, and want of candor, in traducing *Christian Charity* upon account of such *frivolous Rivals*.

If it be said that the instances of friendship hitherto mentioned in Christianity, are not private, but regarding numbers and communities, and the
last

last mentioned instances from Gentile history are private, and therefore the comparison is not proper: We answer, that extensive Charity is more valuable, than contracted Charity, and to die for many, is more noble than to die for one: And that the instances of the martyrs, laying down their lives for the Brethren calmly, and under an evident impossibility of escaping death, without renouncing their affection, and betraying truth, is more noble and heroic, than dying for any one person, if a case could be put, wherein the life of one should be offered solely for that of another.

We have seen already where human wit was at the stretch to invent an instance, as in the last poetical incident, (which will not be thought retracting what we promised, if this be called invention, and the rest be allowed to be true,) how little the action rises above common prudence in war: And that which is common prudence in war, is the duty of every man, who fights for a small hire, and should not be called heroism, which is a virtue above hire and vulgar practice.

Modern history does not afford many instances of heroism, in the sense which the Gentiles understood it. Perhaps one instance may deserve to be mentioned. When Edward the third of England, claimed a right to the crown of France, and being opposed by Philip Valois, besieged Calais, and was upon the point of taking it by storm. The besieged desired to capitulate: Edward refused them terms of capitulation, unless there were six of the principal inhabitants sent within three hours, with cords about their necks for execution, intending by an act of cruelty in hanging them to death, to intimidate the rest of the towns. In this distress six persons offered themselves to save the lives of their fellow-citizens. They went to the king with intention to suffer death. But his queen having
more

more compassion, obtained their lives. * One relater of this, expresses his concern, that he cannot tell all the

* That relation is taken from a French writer, which the reader is at liberty to compare with a following account taken from the English version of Rapin's History of England.

“ Thus much is certain, that Philip de Valois did not judge it adviseable to attack Edward, in his intrenchments ; so that the besieged, despairing of relief, desired, at length, to capitulate ; but a capitulation deferred to the last, could not be of any great advantage. Accordingly, Edward refused the besieged any terms, but that of life, which he was pleased to grant both to the soldiers and to the inhabitants ; yet he excepted out of the latter, six of the principal burghers, for a sacrifice to his vengeance, leaving them to chuse the victims themselves. This severity created a great consternation in the town ; for it was extremely difficult to chuse these six persons, and yet this choice was to be forthwith made. History ought not to pass over in silence, the generosity of Eustace de St. Pierre, one of the chief inhabitants ; who, beholding fear and despair painted on the faces of his countrymen, voluntarily offered to be one of the six ; and this extraordinary magnanimity affected the rest, to such a degree, that five more were presently found, who devoted themselves, for the preservation of their townsmen, after his example. These six illustrious burghers, resolved to appease the conqueror's rage with their lives, went out bearfooted, in their shirts, with halters about their necks, and presented to him the keys of the town ; and they found him so highly incensed, that in spite of the intercession of the Prince of Wales, and of the great men about him, he commanded them to be led to execution, but if he denied that favour, to the pressing instances of his son, he could not find in his heart, the same insensibility for the Queen. This gracious Princess, moved with the misfortune of these miserable men, falling down at his feet, intreated him, with tears in her eyes, to pardon them for Christ's sake ; and notwithstanding his resolution to the contrary, he could not see, in this prostrate posture, a Queen whom he so tenderly loved, without being overcome by her intreaties. The Queen, not satisfied with saving the lives of these unhappy men, ordered cloaths to be brought them ; and after giving them an entertainment, in her own tent, she dismissed them, with a present to each, of six pieces of gold ; an action which did then, and ever will, redound to the honour of that generous Princess.

the names of these persons.

No pains shall be taken to magnify the merit of this heroism, although it belongs to the æra of Christianity ; ^b but it must be remark'd that this was an *intention* only to die for a community.

The merit of all actions in regard to the preservation of communities have been sufficiently considered in a former analogical discourse, as being offerings to the Deity : but this was an intended offering to human passion, for the sake of a community, and therefore greatly differs from those actions. This was to save the people of a *town*, from the wrath of a Prince, those were to save *Nations*, from the wrath of a deity.

Ils s' appelloient, Eustache de S. Pierre, Jean d'Aize Jacques et Pierre Wisant. Les noms de deux autres ont échappé à l'exactitude des Historiens.

^a There is a story in Valerius Maximus, which the reader perhaps may not be displeased to find in a note.

Cum inter Carthaginem et Cyrenas, de margine agri pernacissima contentio esset ; ad ultimum placuit utrinque, eodem tempore juvenes mitti, et locum in quem ii convenissent, finem ambobus haberi populis. Verum hoc pactum Carthaginensium duo fratres nomine Philæni perficiâ præcurrere, citra constitutam horam maturato gressu in longius promotis terminis. Quod cum intellexissent Cyrenensium juvenes, diu de fallacia eorum questi, postremo acerbitate conditionis injuriam discutere conati sunt. Dixerunt namque sic eum finem ratum fore, si Philæni vivos se ibi obrui passi essent. Sed consilio eventus non respondit. Illi enim nulla interposita mora corpora sua bis terra operienda tradiderunt. Qui quoniam patriæ quam vitæ longiores terminos esse maluerunt : bene jacent manibus et ossibus suis punico dilatato imperio. Ubi sunt superbæ Carthaginis alta mœnia ? Ubi maritimæ gloriæ inclyti portus ? Ubi cunctis littoribus terribilis classis ? Ubi tot exercitus ? Ubi tantus equitatus ? Ubi immenso Africæ Spatio non contenti spiritus ? Omnia ista duobus Scipionibus fortuna partita est. At Philænorum egregii facti, memoriam ne patriæ quidam interitus extinxit. Nihil est igitur excepta virtute, quod mortali animo, ac manu immortale quæri possit.

The writer's remark here, is pretty ; virtue should be considered as the true foundation of immortality.

But

But let us estimate the value of private friendship, and see whether Christianity should afford *many* heroical instances of it, upon the principle of *Charity*, or the gentile world upon the principle of *the powerful influence of a moral affection*.

They, who plead warmest in favour of the latter principle, allow that the public is a more noble object of affection, than an individual, and consequently that public friendship, is more noble than private.

But inasmuch as public friendship has been pretty copiously treated of in one respect, especially, that of dying, to appease divine wrath, in the foregoing part, and a good deal has been said of it in this, with regard to its appeasing human resentment :

THE Analogy of private friendship upon the principle of the *powerful influence of a moral affection*, and the same kind of friendship, upon the principle of *Christian Charity*, shall now be more particularly considered.

And having performed that part of our promise, to reason upon comparative friendship, upon a supposition of the truth of the facts, which have many ages had the eclat of popular fame ; we are now at liberty to examine accurately into the foundation of their truth : And that they have little or no foundation, will very soon appear, when a celebrated collector of such kinds of heroical actions, passes this censure upon all the Grecian stories of this class.

“ Let Greece now speak of the wicked friendship of Theseus and Pirithous, who ventured
 “ to the regions of Pluto. He is a vain man who
 “ tells such a thing, and a fool who believes it.
 “ To see the blood of friends mixed together,
 “ and wounds joined to wounds, and the death of
 “ one sticking close to the death of another ; these
 “ are indications of true Roman friendship, but
 “ those

“ those lies, of a nation ready to feign lies, are monstrous.

Although the historian here only quotes one story, yet his remark evidently refers to all, and therefore he is one authority for rejecting them all. The stories themselves appear improbable, to any one conversant in true history, and therefore there is less occasion for authority.

But although this Roman Author has thus rejected all the stories of friendship, recorded amongst the Grecians; yet the highest instance of Roman friendship which he had just related, is extremely exceptionable, if not as to probability, yet as to the value of it? For the case he was so proud of, was not the death of a person, in order to save a friend, but a fruitless death, after his friend was dead; He relates it thus.

“ Acknowledge how far you may exalt the

Loquatur nunc Græcia Theseum nefandis Pirithoi amoribus subscribentem; Ditis se patris Regnis commississe. Vani est istud narrare, stulti credere. Mistum cruorem amicorum, et vulneribus innexa vulnera, mortemque morti inhaerentem videre, hæc vera Romanæ Amicitiae indicia; illa gentis ad fingendum paratæ monstro similia mendacia.

Recognosce quousque T. Volumnii constantem erga amicum suum charitatem sine ulla reipublicæ injuriâ evexeris? Qui ortus equestri loco cum M. Lucullum familiariter coluisset, eumque M. Antonius, quia Bruti et Cassii partes secutus fuerat, intermisisset: in magna fugiendi licentia exanimi amico adhæsit; hucusque in lachrymas et gemitus profusus, ut nimia pietate causam sibi mortis accerferet. Namque propter præcipuam et perseverantem lamentationem ad Antonium pertractus est: cujus postquam in conspectu stetit, Jube me, inquit, imperator, protinus ad Luculli corpus perductum occidi. Neque enim absumpto illo superesse debeo, cum ei infelicitis militæ auctor extiterim. Quid hac fidelius benevolentia? mortem amici hostis odio levavit, vitam suam consilii crimine astrinxit, quodque illum miserabiliorem redderet, se fecit invisiorem. Nec difficiles Antonii aures habuit, ductusque quo voluerat; Luculli dextram avide osculatus, caput quod abscissum jacebat, sublevatum pectori suo applicavit, ac deinde demissam cervicem victoris gladio præbuit. Valer. Maximus.

L

“ constant.

“ constant charity of T. Volumnius towards his friend without any injury to the republic ?”

“ Who by birth of the equestrian rank, had courted the friendship of M. Lucullus, and when M. Anthony had killed Lucullus, because he had followed the party of Brutus and Cassius, when others were flying, he stuck close to the body of his dead friend : and shedding abundance of tears he endeavoured to occasion his own death. For he was brought to Anthony on account of his extraordinary lamentation.”

When he came into his presence ; “ Command me, says he, General, to be carried to the body of my deceased friend, and to be killed. For since he is dead, I have no right to live, having been the cause of his going into the war. What is more faithful, says the historian, than this friendship ? He made the death of his friend, less painful by his hatred to his friend’s enemy ; he charged himself with the crime of bad advice, and by making his friend miserable, he made himself more hated. Nor was Anthony unwilling to listen, and to consent to him ; being led whither he wished, he kissed Lucullus’s hand greedily, and taking up the head which was separated from the body, he applied it to his breast, and then willingly submitted his own neck to the sword of the conqueror.”

This is the circumstance he means, when he says, “ to see the blood of friends mixed together, and wounds joined to wounds, and the death of one, sticking close to the death of the other.— Because, T. Volumnius died upon the body of his friend Lucullus.

This indeed is a great proof of an extraordinary degree of affection, but there is no sort of benefit arising to the deceased friend by it.

There are many men who in a fit of passion will throw away their lives. Yet disgust is not a sufficient

cient reason to part with life. To hazard it upon laudable motives, or in some very extraordinary cases, to submit to die, when others are to be the executioners, is all that the Author of Nature has allowed us. Had this person timely intervened, and endeavoured to save the life of his friend, by the evident exposure of his own, to draw the resentment of the enemy upon himself, by making himself the principal in the injury, the case would have been in some degree like that of Nisus and Euryalus lately mentioned; and how little that exceeded a common military conduct, has been already examined.^b

In

^b Instead of the feigned stories of heroic friendship, let the reader peruse the following true story of generous resentment, which the Duellers may do well to consider.

Erant in ea legione duo fortissimi viri centuriones, qui jam primis ordinibus appropinquarunt T. Pulso, et L. Varenus, ii perpetuas controversias inter se habebant, uter alteri anteferreretur, omnibusque annis de loco summis simultatibus contendebant.

Ex iis Pulso, quum acerrime ad munitiones pugnaretur, quid dubitas inquit, Varena? aut quem locum probandæ virtutis tuæ expectas? hic dies, hic dies de nostris controversiis judicabit. Hæc quum dixisset procedit extra munitiones; et quæ pars horum confertissima visa est, in eam irrumpit. Ne Varenus quidem tum vallo sese continet, sed omnium veritus existimationem, subsequitur, mediocri spatio relicto. Pulso pilum in hostes mittit, atque unum e multitudine procurrentem transjicit, quo percussio et exanimato, hunc scutis protégunt hostes, et in illum universi tela conjiciunt, neque dant regrediendi facultatem. Transfigitur scutum Pulsoni, et verutum in balteo defigitur. Avertit hic casus Vaginam, et gladium educere conantis dextram moratur manum, impeditumque hostes circumstant, succurrit inimicus illi Varenus, et laboranti subvenit. Ad hunc se confestim a Pulsiōne omnis multitudo convertit. Illum veruto transfixum arbitrantur. Illic vero occurat occlus gladio, cominusque rem gerit, Varenus: atque uno interfecto reliquos paulum propellit. Dum cupidius instat, in locum inferiorem dejectus concedit. Huic rursus circumvento fert subsidium Pulso: atque ambo incolames, compluribus interfectis, summa cum

In short supposing the stories of friendship related by the Grecians, to be mere fictions, upon the authority of this Roman historian, as well as the improbability of the circumstances of the stories themselves, and supposing this last related story of Roman friendship, the best example he can give of it, which it seems he thought so himself: We need not be afraid to mention instances of friendship amongst those, who have professed the revealed religion of God, whether Jewish or Christian.

The friendship of Jonathan and David, being a true passage of history, may shine after such narrations, in the judgment of those, who are not extremely prejudiced against truth and generosity. Nor need we be ashamed to mention the private friendship between Jesus Christ and Lazarus, and between him also, and his beloved disciple St. John.

JESUS CHRIST loved all mankind, even sinners, but he loved his friends with a distinguishing affection. When his enemies persecuted him, and were going to put him to death, he prayed for them, because he loved them; and his agony, be-

laude sese intra munitiones recipiunt. Sic fortuna in contentione, et certamen utrumque versavit, ut alter alteri inimicus auxilio salutique esset; neque dijudicari posset, uter utri virtute antefendus videretur.

Cæsar de Belli Gallico, lib. 5.

This story has a fair appearance of probability, and implies a mutual generosity, that is very becoming human nature, in a state of resentment. Resentment may happen between individuals, and in such a case, there could not be a more honourable method thought of, to express it. The Author chuses to insert this by way of note, lest it should be thought, he had not a high veneration for every thing in antiquity, that is really praise worthy. If he takes from the Gentiles the false merit of whimsical friendship, he will not deprive them of that of a generous resentment.

tween

tween the sense of what he was going to suffer, and the earnest desire he had, that they might not incur the divine displeasure by a wicked action, made him sweat, as it were, *drops of blood*. But when his friend Lazarus died, *he wept*. He did not substitute himself in the place of Lazarus, and die for him, because he came into the world to do a nobler act, to die for all mankind; but he did a noble act for Lazarus also: for he raised him from the dead. He did not die in particular for St. John, nor raise him from a state of death, but by his answer to one of the inquisitive Disciples, he shewed his affection; *What if I will that he tarry till I come*, he gave him the longest life of any of them, and the opinion prevailed, that he was never to die. He shewed a singular affection also to him, in committing his Mother to St. John's care; when he said to him, *behold thy Mother*: and to his Mother, *Woman behold thy Son*. And St. John shewed a reciprocal affection; *For from that hour that disciple took her unto his own home*.

If many instances of private friendship are required to be shewn from the new testament, they are unreasonable, who require them. For the number of acting persons recorded there are few. The four Gospels are merely the history of one person, Jesus Christ; the acts of the Apostles are principally the history of two Apostles, St. Peter and St. Paul; the rest of the new testament are epistles written for the most part to societies of Christians, some to individuals. And the expressions of friendship in these, are some of them superior to any expressions ever used by those, who carried friendship to the highest degree of enthusiasm.

If Mæcenas, rather to shew his wit than his love, declares to ^c Horace, that he loved him more than his own bowels : St. Paul is capable of using a similar expression of love, when he tells the Philippians. *That God is his record, how greatly he longs after them all in the bowels of Jesus Christ* ^d. This was more than the expression of his own bowels ; because the love of Christ to man, exceeded all instances of love towards one another.

But if any one thinks the expression of his own bowels ^e strange, St. Paul uses it in behalf of his friend Philemon, desiring Timothy to receive him. *Thou therefore receive him, that is mine own Bowels*. Again in respect to the same person ; *If thou count me a partner, receive him as myself*, that is, if you and I are in the strict bond of friendship, receive him as you would me, for I am in the strict bond of friendship with him.

The friendship of others towards him, he also acknowledges in the language of heroism. *Great Priscilla and Aquila, my belpers in Christ Jesus ; Who have for my life laid down their own necks*, that is, ventured their lives to save mine.

This friendly courage of Aquila and Priscilla exposing themselves to the hazard of death, for the Apostle, would be enlarged upon, and adorned with fine expressions and decorations of human wit, if prophane writers were to relate it ; but the simplicity of narration peculiar to these of the inspired class, should not deduct any thing from the true value of the action, with those who judge from the substance of things, and not the shew,

^e Te Visceribus meis Horati
Plus jam deliq̃.

^f *stronger*
a Onanithus
b Philemon

^d Philip. 1. 8. ἐπιποθῶ ἐν σπλάγχκοις Ἰησοῦ χριστοῦ.

^e Εὐ δε αὐτὸν, τοῦτ ἐστὶ τὰ ἐμὰ σπλάγχνα, προσλαβῶ.

^f Εἰ οὖν ἐμὲ ἔχεις κοινωνοῦν, προσλαβῶ αὐτὸν ὡς ἐμεῖ.

But

But one expression of St. Paul is stronger to express love, than all the expressions of friendship united, which are recorded by Gentile writers.

^a *I could wish that myself were ACCURSED from Christ, for my Brethren, my kinsmen according to the flesh.*

The full sense of which is: I could even wish that the destruction and extermination to which my Brethren the Jews, are devoted by Christ, might, if it would save them from ruin, be executed upon me, in the stead of those my kinsmen after the flesh, who are Israelites^b. St. Paul well knew the dreadful consequences of the Jews rejecting Christ, a shameful dispersion over the face of the earth, and eternal destruction afterwards, to as many as would not repent, yet he wishes that infinite evil to himself, upon condition it could save them. The human heart can go no further. It is not possible to wish a greater evil for the sake of a greater good.

The Christian religion therefore is neither void of precept nor examples. Nor are its rewards concealed from us; but are explicitly promised, to all virtue, and proportionably to its degrees of heroism. If the objectors want a particular precept for private friendship, and a particular precept for public friendship, and a particular precept for gratitude, and all other virtues; and particular rewards specified for the practice of each. Perhaps they can not all be shewn, and a precept for *Gratitude*

^a Some of the Elect and Holy Men in an ecstasy of Charity, and impatient desire of the good of Communion, rather wished their names blotted out of the Book of Life, than their Brethren should miss of Salvation. Fran. Bacon Survey of Knowledge, Sect. 20.

^b Rom. 9. 3. *Ἦν ἔγωγε ἀνάθεμα ἵνα*, אָנָהּ which the Septuagint render anathema, signifies persons or things devoted to destruction and extermination.

in particular, is not to be found in the new testament, or even the word used at all in the sense in which we commonly apply *Gratitude*^c; otherwise, surely the translators would have used it; any more than there is a precept for private friendship, or the Greek word signifying it applied in the sense, in which we commonly use the word *Friendship*.

And yet this and every other virtue is promoted by Christianity: And the principle of CHARITY well *understood*, comprehends them all, and well *practised*, is the eminent *prælice* of them all.

The design of Christianity is rather to give a principle that shall be an aptitude to all sorts of virtue^d, that is, *Charity*; and also to give general, instead

^c The Greek words signifying one, is used to denote the act of giving thanks by words, and the Greek word signifying the other, is used to denote a natural relation.

^d This note is very well worth attention.

“ Whereas the best method of forming the mind to virtue, is to propose the best motives to action, and settle it upon some general principle, that may equally excite it to all kinds of virtue: CHARITY is that general principle: A statuary, in the forming of a human figure, first carves one limb, and then another; but in the works of nature it is otherwise; a plant or animal is always formed at once, in the first rudiments of them, as appears from the seed; so in virtue, the mind is best formed to it, by learning such a principle, as will give an aptitude, not to any particular virtue, but in general to all virtue. He that learns *Temperance* does not thereby learn fortitude: But he that has once impressed upon him the true principle of all virtue, is thereby equally disposed to do all kinds of virtuous actions, as he has opportunity. This Christianity does effectually, by inculcating Charity on the minds and hearts of men, which is very properly called the bond of perfection. Col. 3. 14. Because it collects and fastens all virtues together. And if the mind be once inflamed with the heat of Charity; it will thereby be exalted to a greater degree of virtue, than by the doctrine of morality. This perhaps too is the only improvement of human nature, which is not capable of excess. The Angels when they aspired to be like God in power, were ambitious, and fell from their Glory. The language of Lucifer in the

of particular precepts; to this purpose look back at pages 91, and 95.

St. Paul, who has spoke largely of *Charity*, supposes human nature capable of various motives of action, none of which will justify but the principle of *Charity*. A man may give *all his goods to feed the poor*, and even his *body to be burned*, and after all, he may want *Charity*. For nothing is *Charity*, that does not proceed from a well grounded affection. It is not every whimsical devotee that deserves the character of *Charitable*. He who has *Charity* to perfection is in the heroical degree of friendship, both in regard to the highest act of it, the suffering of death, as well as all other acts which more frequently come in course. St. Paul supposes that a man may voluntarily die out of *Charity*, when he says, a man may voluntarily die, and not be *charitable*; and other Apostles, and Christ himself, have particularly commanded it. Therefore Christianity is in all respects qualified to carry *Friendship*, and every other virtue to the highest perfection: And if numerous instances of heroical private friendships can not be produced in the history of it; it should be considered, that heroical conduct has something *miraculous* in it, and is above the ordinary pitch of human nature; therefore in an imperfect state of things, the instances of heroism can not be numerous.

" 14th of Isaiah is. *I will ascend into Heaven, I will exalt my throne above the stars of God, I will ascend above the altitudes of the Clouds, I will be like the most high.*

" So also when man aspired to be like his Maker in knowledge, he exceeded the bounds prescribed him, and fell into a state of wretchedness. But by aspiring to a similitude of God's goodness in love, (that is, *Charity*,) neither Man, nor Angel ever was endangered."

Lord Verulam.

And

And if the instances of heroical friendship towards communities are more frequent in it, than instances of private friendship : It should be considered, that the design of this religion is to extend human Charity, and to make it grasp as many objects as possible, even the whole human species : But if the whole strength of wish be exerted towards one other individual, the heart is then contracted to the narrowest state, that is possible, except that of mere selfishness : And perhaps it may be extremely difficult for the most ingenious man, to invent a case, wherein it should appear, that one man should give his life, merely for another individual ; that is voluntarily and without any possibility of escape.

Notwithstanding the petulance of objectors to Christian Charity, Seneca one of the greatest moralists of the Gentiles, says, *succurram perituro, sed ut ipse non peream, nisi futurus ero magni hominis, aut magnæ rei, merces.*

But this manner of considering Christian Charity as extensive and not contracted, having been excellently handled by others, your time need not be taken up with it here.

It is hoped this Analogy will give new light and conviction to the human mind ; and make every person who weighs it attentively, more in love with the Christian religion, which endeavours to cultivate a principle of Charity, more productive of heroical Friendship, and every other virtue, than any other religion.

CHRISTIANITY

CHRISTIANITY

In a State of

G R O W T H;

O R T H E

A N A L O G Y

B E T W E E N

Stature and Holiness;

T H A T I S,

Bodily and Spiritual Growth.

B E T W E E N

The Worldly and Christian Race ;

B E T W E E N

A Soldier and a Christian,

T H E

Temporal and Spiritual Militia.

PART VIII. SECTION I.

D U B L I N:

Printed in the Year MDCCL.

Advertisement.

THE following discourse, concerning the Increase of Holiness, in the professors of Christianity, is annexed to the preceding Analogical discourses, both upon account of the Analogies included in it, and because it in some degree answers the pious request made in the letter, hereafter printed.

It was not written professedly to answer that design ; if it was, perhaps it might have been more fully to the purpose ; yet it is hoped, that the reader will be satisfied with it, till some person of piety, judgment, and imagination, shall be excited to do it compleatly. The reason of prefixing the Greek and Latin text, will be seen in the course of reading. And in as much as the Author had an opportunity of receiving a letter address'd to himself, from a worthy person, repeating a request which he had made before to a third person, in order to be communicated ; the reader will excuse the inserting of it here.

“ **I** took the liberty to express my wish that the
“ Author of that performance^b could be pre-
“ vailed with, to explain the several Analogical re-
“ presentations, which the new Testament hath
“ given us, of a Christian’s life, through the se-
“ veral stages of it ; from its infancy upwards, to
“ a state of maturity ; in order to correct the fanci-
“ ful and wanton use that hath of late been made of
“ them after the example of the Enthusiasts of the
“ last century. A work of this kind, I thought, and

^b Viz. part 2. 4, 5. of this Book, printed in London. A. D. 1747.

“ indeed

ADVERTISEMENT.

“ indeed, do. ~~Still think, would be~~ of particular service, at this time.

“ I do not pretend to give my judgment of these things, either as a *Scholar* or *Divine*; but only in the character of those, who are in a sober way of thinking, and desirous of seeing the Scriptures justly and properly explained.—To me therefore, and to such as I am, it would be a very useful, and is a very desirable work.

CHRISTIANITY

CHRISTIANITY

In a State of

GROWTH, &c.

H E B. 5. 12.

When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

Καὶ γὰρ ἐφύλοντες εἶναι διδάσκοι διὰ τὸν χρόνον, πάλιν χρεῖται ἔχετε τῷ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῶν λογίων τοῦ Θεοῦ. καὶ γιγνόμεναι χεῖρας ἔχοντες γάλακτος, καὶ οὐ στερεῆς τροφῆς.

Etenim cum deberetis magistri esse, propter tempus; rursus indigetis ut vos doceamini, quæ sint elementa exordii sermonum Dei, et facti estis quibus lacte opus sit, non solido cibo.

IN the natural world, there is a certain point of perfection, to which all things tend, and to obtain which, every thing is disposed in the best manner by the wise Author of nature. Plants and trees admit of a continual increase, from the seed, which is the first principle of their being, till they come to that maturity, which

which answers the purposes of God, in being serviceable to men.

Animals too are daily increasing in beauty and strength, from the time of their first formation in the womb, till they become able to provide for themselves, and their offspring; to be wholesome nourishment for man, or a sharer with him, in the toil and labour of the world.

Even many kinds of stones, and minerals, are now acknowledged to grow, and admit of a continual increase in the bowels of the earth; till they arrive at a proper consistence, which renders them exceeding beneficial to mankind.

All things, in short, are wisely contrived to obtain that perfection, which God in framing the universe, thought fit to assign to each class of creatures, which when obtained, they gradually decrease, and fall from that perfection, till at last they perish; as if, when the end is accomplished, for which they are designed, they are incumbrances upon the earth, and must therefore give place to other creatures, who have not yet come to their maturity, and not sufficiently glorified their Creator.

It is thus with man, considered as a part of the natural world, as well as any other creature: He is born in weakness, and much more helpless, than many meaner creatures, yet he daily improves in the powers both of his soul and body, so as at last to become the most glorious part of this lower world, and the nearest image of the great Author of the universe: And like other creatures too, when he is come to his highest perfection of bodily strength and understanding, from that time there is a sensible decay of all his powers, till at last by Death, there is, in all appearance, such an entire dissolution of them, that his body becomes part of that mould from which it was originally formed. But
if

if we consider him in another respect, not as a part of the natural world, but as a member of the CHURCH, as a worshipper of one only living God through Jesus Christ his Redeemer; as a being perswaded of an obligation to live in holiness and righteousness in this world, in hopes of an eternal reward in another; that is, if we consider him as a part of the moral and spiritual world, our reflections upon him, must differ from those which we form of other Creatures.

We must not in this respect assign him a certain degree of perfection, which is to be the end of all his labour: But we must consider him in a continued growing state, every day adding to his former attainments of virtue, till it pleases God to remove him from this place of trial, to another more glorious place of rest.

A man considered as a *moral Being*, that is, under the obligation of law, with regard to temporal rewards and punishments; and as a *spiritual Being*, that is, under an obligation of law, with regard to eternal rewards and punishments; cannot be imagined in any part of his life, to be so compleat in his obedience and conformity to the will of God, as not to want many degrees of goodness, and to be far short of that perfection, which all men are obliged to endeavour to obtain. There is a time when a man comes to his full strength of reasoning and activity of body, but no time can be assigned this side the grave, wherein he can be said to come to a perfection in virtue.

But although there was a certain point of perfection assigned to mankind to be laboured for, and a promise of exemption from all further trouble upon obtaining that perfection; the indolence of some men, is so great, that they would not strive for it. It is to these the author of the Epistle to the Hebrews speaks, when he says, *When for the time ye ought to*

* See note page 42.

be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat : The meaning of which words is this: As there are different kinds of food suitable to the different ages of men, milk being as proper for children, as strong meat for grown persons, so are there different degrees of perfection, goodness, or virtue, whatever name we please to call it by, to be expected from men, according to the difference of their years. *For every one, that useth milk, is unskilful in the word of righteousness, for he is a babe; but strong meat belongeth to them, that are of full age^b, even those, who by reason of use, have their senses exercised, to discern both good and evil.*

A grown person therefore, ought to be more eminent, both for the knowledge and practice of religion, than a youth, who has not had time and experience to advance higher, than the first principles of Christianity ; and in proportion, the older a person is, the more regular and steady obedience to the commandments of God is to be expected from him : because, considering all men under the same obligation of industry, to grow in virtue and the grace of God, he that has had most time to act, may reasonably be thought to have advanced furthest in this glorious labour ; And he who begins soonest, is most likely to have the longest time of Christian activity : For the infancy of natural life, should also be the infancy of the spiritual ; and so the church considers it, and administers baptism to infants. But if either a neglect of education, or perverseness, keeps any persons estranged from the laws of God for some time of their life ; repentance may soften their hearts, and open their minds, and the GRACE of GOD may excite them to begin the Christian course. Then are they

^b *πλήρως*, perfect, adult.

to

to relinquish their former bad customs, and apply themselves to the acquisitions of better; like dis-tempered constitutions, which require a change of diet, *they are to become as new born babes; desiring the sincere milk of the word, that they may grow thereby.* As in one case, there is a necessity for the most simple food, so is there in the other, for the first and plainest principles of divine knowledge.

Christianity therefore considered as the religion of every particular person, whatever time of life it is begun, is always in a state of growth; that is, every true Christian is obliged always to endeavour to be better.

This point I will endeavour to prove from the Scriptures, and then make some inferences from it.

IN the first place then, Christianity is often represented in the Scriptures, as a state of contention or earnest striving, for a reward worthy of our labour: Our Lord says, *strive to enter in at the strait gate*: and St. Paul compares Christians in this respect, to competitors in a race, where the mutual emulation that glows in the breast of every competitor, urges them to exert their greatest strength. *Know ye not (says he) that they who run in a race, run all, but one receiveth the prize; so run, that ye may obtain: And every man that striveth for the mastery, is temperate in all things, now they do it to obtain a corruptible crown, but we an incorruptible.*

εὐδολον αἰσὸ λογικόν, pure and rational. 1 Pet. 2. 2.

τὰ στοιχία τῆς ἀρχῆς τῶν λογίων. Heb. 5. 12.

λογίων, rationale in sacris literis.

Vulg. Elementa exordii Sermonum Dei

As if the expression, *the Elements of the explained word of God*, τὰ στοιχία τῶν λογίων, was not strong enough, the writer emphatically uses, *the elements of the beginning* of the explanation of the word of God, τὰ στοιχία τῆς ἀρχῆς τῶν λογίων.

4 1 Cor. 9.

M 2

In

In this passage, the Apostle recommends diligence in religion very earnestly. He alludes to the Olympic games, which were Grecian entertainments, the chief of which were races, and therefore he puts Christians in mind of the great pains they ought to take, to make sure of Heaven, by alluding to these sports which were well known to them.

But there is a difference between the nature of their races, and our Christian race: That though in the former only one obtains the prize, he whose strength and speed brings him first to the goal, in the latter, not only the foremost, that is, he who has advanced farthest in piety and virtue, shall receive a reward; but many more also, though far short of his progress, provided they have one necessary condition of having strove to the utmost of their ability; though one only receives the prize in the worldly race, many it is to be hoped, through the mercies of God, will receive the prize of the Christian.

St. Paul does not seem to have made use of this comparison by chance, or upon a particular occasion, but he thought it so proper a representation of the Christian labour, that he hints at it in other places, as in these words, *reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God, in Christ Jesus*, (that is,) having my eye on the goal, and the way marked out for me to run to it; I make as much speed as I can possibly, that so I may get the crown which is intended for me.

IN the next place, it is to be observed, that Christianity is considered as a warfaring state, and all Christians as Soldiers: And in this sense the Church of God upon earth, may be called a **CHURCH MILITANT**. St. Paul speaks thus of himself as a Christian, *we do not war after the flesh, the weapons of our warfare, are not carnal*: By these expressions he signifies to us, that the contention of a
Christian

Christian with the wickedness of the world, is well represented by a state of war.

He has the same meaning, when he says to Timothy, *this charge I commit unto thee, that thou mightest war a good warfare*; and again, to the same person, *thou therefore endure hardness as a good soldier of Jesus Christ*. He varies indeed the expression in other places, though he intends the same sense: As *fight the good fight of faith, lay hold on eternal life*: And he says of himself, *I have fought a good fight, I have finished my course, I have kept the faith*: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: But let us throw some scriptural passages together to this purpose; and remark upon them jointly. When St. Paul says, *the weapons of our warfare, are not carnal*, he says also, *but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ*^d. O Death, where is thy sting? O Grave, where is thy victory?—Thanks be to God, who has given us the victory through our Lord Jesus Christ^e.

It became him.—In bringing many sons unto glory to make the captain of their Salvation perfect^f. These shall make war with the Lamb, and the Lamb shall overcome them: For he is the Lord of Lords, and King of Kings^g. We wrestle not against the flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places^h.

^d 2 Cor. 10.

^e 1 Cor. 15.

^f Heb. 2.

^g Rev. 17. 14.

^h Eph. 6

To these authorities from the Scripture, may be added the religious meaning of the word Sacrament, which being used of old, by a military nation, who boasted themselves the conquerors of the world, did signify a Soldier's oath to his general, and now by similitude, it is used to signify that solemn engagement, which every Christian makes at Baptism and the Lord's Supper, to Jesus Christ, the Captain of our Salvation.

There may be also added the words used after Baptism, where the person baptized is declared inlisted by us the officers of christianity, *manfully to fight under the banner of Christ, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end.*

Thus you see what the nature of religion is, it is *a state of war*; you see what the nature of our Church is, it is a *militant Church*; you see in what character every Christian stands, that of a *soldier*; you see under whom you are to fight, under JESUS the CAPTAIN of Salvation; you see against whom you are to fight, against *Sin and Satan*; you see the place of combat, *this World*; you see the time of the warfare, *this short Life*; you see the reward of it, ETERNAL LIFE; you see the officers of this spiritual militia, US the *preachers of Christianity*.

What remains then, but to do *our duty*, in exhorting you to do *yours*, to shew you the *enemy*, and to shew you *how to conquer*.

Your enemy is Satan, and although he begins the combat, he is a coward, and you are cowards, unless you conquer. All this is implied in the precept, *resist the Devil, and he will flee from you.* Resistance supposes an attack made, and flying, supposes cowardice, resistance supposes courage in the defendant, and *victory* is the consequence. But your enemy is wily, and what he seldom obtains by an open assault, though he sometimes walks about as a *roaring lion*,
he

he is often likely to obtain by subtilty and the meanest devices. Satan is a liar from the beginning, and can not use honest means ; the more cunning, and the more dishonest he is, the more vigilant and discerning should you be. *Be wise as serpents*, and if possible, be as wise as the great *serpent himself*, that is, use as much sagacity to defeat him, as he does to destroy you.

Consider the weapons of your warfare: The weapons of your warfare are not *carnal*, they are neither steel nor brass. Your enemy not being flesh and blood, like the human constitution, your weapons can not be metal. The armour of God is thus described. *'The breast-plate of righteousness; the shield of faith; the helmet of Salvation; the sword of the spirit;* and the military precept is, *Put on therefore the whole armour of God, that ye may be able to stand against the wiles of the Devil.*

Consider where you are to look for your enemy ; look into your own *breasts* ; there you will find his stratagems, and deceits, and subtilties. When the understanding is blinded, and the will corrupted, by human passions raised and indulged to immoderate heights ; it is by these that Satan destroys, like mines sprung to the destruction of those who made them.

This is a most useful piece of knowledge, to know that our worst foe, is our nearest neighbour, and that a man's own bosom harbours that which is most hostile to his nature. There was a great deal of sense in that old precept of philosophy, *know thyself*, and no religion explains it so well, as Christianity, which tells us, where our implacable enemy lurks ; he lurks in the human breast ; and human passions are the engines, whereby he draws men to perdition ; and therefore he is the greatest hero in Christianity, who has most effectually subdued his own nature ; this appears from the characteristical dis-

¹ Eph. 6.

positions of a Christian, called the *Beatitudes*; where every blessing is annexed to the victory over some appetite: Blessed are the *poor in spirit*, and they that *mourn*, and the *meek*, and the *merciful*, means, that *they* shall be rewarded with eternal happiness, who have subdued their *Pride*, their *Luxury*, their *Anger* and *hardness of heart*. For *the wrath of man*, or any appetite highly indulged, *worketh not the righteousness of God*. Therefore St. James says, *be slow to wrath*; and Solomon with much truth and beauty says, *He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city*. For the most glorious conquest is over a man's self; and he who can not rule his own spirit, can hardly be a hero in any thing else; so far as he is incapable of governing his own passions, he is like a town with a treacherous garrison, which will betray, rather than defend it.

But is our religion so meek, and so merciful, that the sword is never to be lifted, and must all our weapons in all cases be spiritual? I fear, when we proceed to examine it a little further, we shall find too great occasion for our Saviour's declaration, *I came not to send peace, but a sword*^s.

True Christianity is such as has been described to you, *It is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth of Christianity, for this descendeth not from above, but is earthly, sensual, devilish*^a. As long therefore as there are such, who bear the name of Christ, and yet lie against the truth, in not preaching Christianity, it will be necessary in many cases, even for good Christians, to take up the sword.

Our Saviour's remark sometimes takes place, *I am come to set a man at variance against his father, and the daughter against her mother, and the daugh-*

^s Math. 10. 34.

^a James 3.

*her-in-law against her mother-in-law, and a man's foes, shall be they of his own household*¹. It was not his intention to occasion this; for his religion is *pure, peaceable and gentle*; but the perverseness of men's hearts being such, that they would not embrace it in purity, this unpleasant consequence would sometimes follow.^k

But to return. Since it is plain that the scriptures represent the state of a Christian in this world as a warfaring state, the industry and earnest application he uses to get the better of the temptations must be considered as a combat. And therefore the Author of the Epistle to the Hebrews, calls afflictions considered as temptations, or trials of christian sincerity, *a fight of afflictions: ye endured* (says he) *a great fight of afflictions*.

Now from these two different ways of representing the labour of a Christian, whether as that of a person contending in a race for a prize, or that of a Soldier, bravely encountering all dangers, and undergoing the greatest hardships for a crown of honour, the glorious reward of all his toil, it appears, that the design of them is to inculcate this truth: *That the true Christian labour is a constant diligent endeavour to become better; never to content ourselves with the degrees of goodness we have acquired, and foolishly to sit down in idleness, as if the work was done, but to exert ourselves to the last, and to look upon all our industry as lost labour, if we do not continue it to the end of the race.*

¹ Matt. 10.

^k This discourse having been delivered once in the hearing of military persons, it was thought prudent to use the preceding Analogy upon that occasion, and to omit the fourth inference: as upon some other occasions, particularly in the hearing of an university, that was used and this omitted; the inserting of both in the printed copy, it is hoped will not be disagreeable to either kind of readers: The Analogy between carnal and spiritual war, being to the purpose of this book, — and at the time of its being writ being necessary, on account of the rebellion, A. D. 1745.

But to finish the proof of the obligation to increase in holiness, that remarkable precept shall be offered. *Ye shall be holy: for I the Lord your God am holy*^d

Although this be a precept of the Jewish law, yet it has received a sanction in the Christian law, and is therefore of obligation to us all, as appears from the words of St. Peter. *But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, be ye holy, for I am holy.*^e

The meaning of which precept is, God is a being of perfect holiness, that is, he is originally in himself absolutely holy, necessarily free from all stains of sin, which is the great blemish of the human nature; and we are commanded to come up to this notion of holiness, as near as we can in our whole behaviour, which, it is evident will require the diligence of a whole life, tho' it were endless in it's duration, and does certainly imply an obligation upon all Christians, to continue their diligence as long as they live, in order to advance constantly to higher degrees of holiness, till it pleases God to put a stop to their labour. But it is to be observed, that this precept of *being holy, and being perfect as our Father, which is in Heaven, is perfect*, can not be understood as to perfection of degrees, but only as to similitude or imitation in kind. As a torch or lamp, tho' its light bears no proportion at all to the light of the Sun, yet in giving even a feeble light, it resembles the Sun. In this perfection of similitude, these precepts are to be understood, and in this sense *let us*, using St. Paul's language, *cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God*; that is, renouncing all sin, and wickedness, and using a constant diligence to become more holy.—All these passages taken to-

^d Lev. 19. 2.

^e 1 Eph.

gether, are a full confirmation of this truth, that the sincere professor of Christianity ought always to grow in virtue and the grace of God, and never slacken his diligence as long as he has strength and power to act.

From the doctrine of increasing holiness, as the character of human nature in a state of *Grace*, and daily improvement, these inferences follow.

IF the nature of true obedience to religion consists in this, that we constantly endeavour to be more virtuous, more pious, and more holy, every day of our lives, and yet can never come up to the degree of perfection which we are enjoined to contend for; and this earnest striving for holiness be a necessary condition of our salvation: how is it possible that we should ever do supernumerary works, over and above these necessary to our own salvation, the merits of which should be imputed to others, as if done by them, (which is the notion of some persons) when we must acknowledge that the most perfect man is far short of that holiness which his religion obliges him to labour for.

To be sensible of the absurdity of this doctrine at once, consider that the sum and substance of religion is this; to worship God with all our heart, with all our mind, with all our soul, with all our strength, that is, to obey all his commandments to the utmost of our abilities, with all the faculties of our soul and body: this is every man's duty upon his own account, and if we be obliged to do all this for our own salvation, how can we do any more actions whose merit shall be imputed to others? For that would be to worship God with more than all our heart, and more than all our strength, which is a plain absurdity. To serve him as sincerely and heartily as possible is our duty for our own sakes; therefore to serve him superabundantly, to supply the defects of others, is to serve him more than is possible.

Secondly,

Secondly; from this doctrine it necessarily follows, that the oldest men should always be the most holy.

Yet a wise observer of human nature has told us,
 “ that in morality, youth perhaps will have the
 “ preeminence, as age has in policy. A certain
 “ Rabbi from this text, *Your young men shall see vi-*
 “ *sions, and your old men shall dream dreams*, infers,
 “ that young men are admitted nearer to God,
 “ than old ones; because vision is a clearer revela-
 “ tion than dream. And certainly the more a man
 “ drinks of the world, the more he is intoxicated
 “ with it: and old age rather improves men in
 “ the powers of the understanding, than in the
 “ virtues of the will and affections.

This remark may be true, as long as the generality of young persons are wicked. For of such, the few, who climb to manhood, must certainly be more wicked in age, than they were in youth: age in such, only producing the appearance of virtue, by bringing on an inability to practise vice: when the propensions of the mind towards immoral things are more prone.

Yet the doctrine of increasing holiness is true, and will have the contrary effect in all such as early apply themselves to the knowledge and practice of the divine law. Many old persons recorded in scripture are of this kind from aged Abraham, the friend of God, down to Zacharias, Simeon, and Anna the prophetess. And charity should incline us to think the same of many aged persons, wherever the grace of God has the intended influence.

But, thirdly, since the nature of true religion consists in a constant endeavour to become better, the shame of those persons does from thence appear, who having reached that time of life, in which they enjoy their full vigour of body and mind, are so far from practising the great duties of Christianity, that they are even ignorant, of the first principles

ciples of the religion they were baptized into ;² who are so far from remembering their Creator in the days of their youth, that they are spending the precious age of health and activity in ignorance and debauchery : who are come to those years, wherein they ought to be teachers of others, and instructors of mankind, and yet have the first rudiments of that lesson to learn themselves, upon which their salvation depends. *When for the time they ought to be teachers, they have need that one teach them again, which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat.*

It is not uncommon to find such persons the parents of a numerous offspring ; and it often happens that they have been as imprudent œconomists as to their worldly affairs, as in religion ; and in such a case, how melancholy is the condition of their children.

To be born of parents that have neither skill enough to teach their children themselves, nor money to hire others to do this part of the parent's office ; is as great a misfortune as can attend the human birth. For such children are in great danger of being eternally ruined, unless the providence of a good God, directs them to the charity of those, who have a better sense of religion, than the creatures that brought them into the world.

Poverty and Ignorance are two of the greatest evils, which human nature is liable to in this life, and it is the duty of all persons to provide against them in regard to their offspring : but where both can not be competently done, Instruction is in the first place necessary, and wealth comes only in the second place.

It is much to be wished, that the world could be made thoroughly sensible of this, and be brought

² This practical inference, being of considerable importance, is largely treated of in the following section.

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to take more pains to instruct their children in religion, than to procure wealth for them: The former is of more consequence to them than the latter, as an eternal inheritance is of more value than a possession for some years. If a child be well instructed, it is more likely that by his honest industry, without any other helps, when he grows up, he will procure wealth for himself, than that if he was educated in ignorance, and left a creditable subsistence by his parents, he would make a prudent use of it: the parent who educates his child well, by that means puts him in a way to make his livelihood, and therefore he has sufficiently discharged his duty to him: for though there be unequal dealings in the world, yet honesty and diligence will for the most part succeed.

In short, no wealth, however great is a blessing to a child, who, through a neglect of education, wants sense to make use of it: and the want of wealth is no evil to him, who is in the way to learn, that honesty and diligence, with a true sense of God and religion, is the surest means of thriving in the world: for *if we first seek the Kingdom of God, and his righteousness, all other things shall be added unto us.*

Fourthly, having already considered the obligation we are all under to render ourselves holy, and that in such a degree as to be diligently employed our whole lives, in as much as the holiness which we are to imitate, is perfect holiness, or the holiness of God himself; we cannot but infer the wisdom of our church, in ordering its discipline so, as in the most probable manner to accomplish this glorious end. To be convinced of this, let us consider a man from his entrance into the world to his grown state ^d.

AS soon as he comes upon the stage of the world, allowing some days for the decency of the

^d That is, in the scripture language, the state of one who is ἀγριότητα to that state wherein he is τίμιος.

duty, he is initiated or introduced into our holy religion by the sacrament of BAPTISM: the nature of which is to devote him in a very solemn manner to the service of God, by such an obligation as is to bind him all his life: to this purpose there are sureties taken, which shall remind the child of what has been done for him, when he comes to the first knowledge of things.

As soon as he is capable of making any observations at all, he must consider, that he has two names; one of which being always that of the parent he can of himself suppose, that as he received life and subsistence by means of the parent, so also has he received a name; but the reason for another name he cannot so readily suggest to himself: Upon which the parent, or one of the sureties at baptism, tells him, that is his christian name, and was given him at the time of his being introduced into that holy religion, and that with an intention to remind him perpetually of the holiness to which he then devoted himself.

To this he may say, I had no knowledge of what was then done, and is it reasonable that I should be bound by any obligation, when I had not sufficient knowledge to engage myself? To this the parent or voucher replies, now is the time for you to acquire divine knowledge (*the sincere milk of the word*) in order to *grow thereby*, in order to grow in grace as well as flesh, that as the beauty of person may recommend you to *man*, the beauty and goodness of mind, may recommend you to *God*; like the great example, which you are to imitate, your Saviour Jesus Christ, who *increased in wisdom and stature, and favour with God and Man*.

There is another ordinance in our holy religion, of which you are now capable of partaking, called CONFIRMATION, the nature of which is to give all young persons, an opportunity of confirming with their

their own mouths, that contract which was made with God for them, by means of others. He then expounds to him many things relating to Christianity, and communicates *the sincere milk of the word*, and (according to his capacity) perhaps also some of that knowledge, which may be considered as analogous to the solid food, suitable to the bodily part of human nature, when it approaches towards manhood. And if it be asked how much of this is imparted? The answer may be such, as would be proper relating to bodily food. Are all constitutions of human bodies the same, or all constitutions of human minds? Are there not different capacities of digestion, both of body and mind, both of food and knowledge, in different persons; and in the same person at different times of life? Instruction therefore is given in proportion to capacity. And after this instruction, the young person partakes of the ordinance of confirmation, and is ever after a Christian by his own consent: but the care of the Church does not end here; for the capacity of the mind enlarging for the most part in proportion to the growth of human nature, there is a capacity of acquiring more knowledge, and in proportion to the good use of it, more Divine Grace is conveyed.

When the *confirmed Christian* thus comes to a more mature judgment, in religious matters, there is another Sacrament for his use; the *Sacrament of the body and blood of Christ*, to which all persons are invited earnestly, as that, which is to support and keep alive that holy flame, which ought to influence the actions of all Christians, and keep them steady in the imitation of the perfect holiness of God: This Sacrament is to be often repeated in our lives, for it is the religious *food*^b of the rational

^b *My flesh is meat indeed, says Christ, and my blood is drink indeed.* The emphasis **INDEED** raises the sense above carnal food

nal Soul or Spirit, and is as necessary to supply it with all Christian graces, as meat and drink is necessary to supply the body with that which renders it active and useful.

And as this Sacrament is often celebrated in places, where the rules of the church are duly observed, it is impossible that a diligent communicant should not daily improve in the grace of God. For the preparation to this duty is of such a nature; that the mind must be in a heavenly disposition at the time of receiving: I mean in such persons as have been for some time accustomed to it: For the distractions of the mind, in such as are but novices in the duty, is no more than the frailties of our nature, which by a continued diligence will intirely vanish, and leave room for such happy reflections, as none but the religious are sensible of.

In this manner are the ordinances of our religion wisely designed, to accomplish holiness in its professors. And the experience of every one, who pays a proper regard to them, is a testimony to the benefit of them.

Further, Since the nature of our religion is holiness, and the means to increase in it, are wisely designed, it is every man's duty to endeavour to become holy, more especially theirs, whose education intitles them to a fuller knowledge of Christianity, and whose office it is to expound the duties of it. If superiority of age be a reason, for a more regular behaviour, superiority of knowledge is another of no less obligation. For the knowledge

food, and only preserves the strength of the Analogy. My flesh and blood in the sacramental way, is food in the spiritual way; and whereas flesh and blood can only preserve the body during a temporal life; the knowledge of *me*, and the practice of my laws, shall preserve the spiritual part of man, during eternal life. This is *meat and drink INDEED*. Again, *Man does not live by bread alone*: For he has also an eternal and spiritual life, and that must have an unperishable and spiritual food;

of morals in young persons is really the experience of age, conveyed to them in books. The vices of instructed youth, is very pernicious to mankind, in respect to the influence of example ; and though the corruptions of the world extort allowances for the violence of passions, yet in the reason of things there should be little favour, where the education of the person has been well conducted.

What excuse can be offered for the immoralities of those, whose parents have carefully furnished the means of knowledge, having put them above the necessity of labouring, to supply all meaner wants : Who having food and raiment, without their curse the sweat of the face, have passed through schools and seminaries of learning, like such persons, as ride post through countries, and pretend to call themselves travellers. To say that they are ignorant, after having resided in seats of learning, is not to excuse, but to say the most opprobrious thing of them. When they had no one matter to attend to, but that of instruction ; which the labour, ingenuity and bounty of others, has rendered as easy as is possible, and have yet neglected it ; they have made themselves examples of the basest corruption of human nature. Every thing has been done for them ; but that which it was impossible should be done,—their own study and application.

No man's knowledge can be conveyed to another, without some pains in the person who receives it ; the labours of good men for the service of mankind, are rendered fruitless without this ; yet this even in a moderate degree, many persons will not bestow ; to the discredit of seats of learning, the injury of society, and the disgrace of the profession of Christianity. What is more natural than to imagine that Christianity is such as they practise, who are professedly educated to know it : The lower part of mankind will judge by example ; and numberless

berless examples of immorality, like a cloud before the sun, hide the holiness of our religion, from the eyes of the vulgar. Christianity is in its nature well suited to make human creatures excellent, and their society delectable; but the abuse of the profession of it makes it *foolishness* to Infidels, and gives room to Mahometans to dispute *honesty* with us, and even the practice of other virtues. A great deal has been writ in defence of it, because a great deal has been writ against it. The former may indeed justify it to all *Children of wisdom*, who retire to their closets to examine into its worth; but nothing will ever give a clear evidence to the world, but exemplary behaviour, in those who profess it.

It has been said, that men were as virtuous even in the Pagan state, as they have been since the preaching of Christianity: and it has been answered, that all the unnatural abominable vices, at least, which ought not to be named, are not the vices of Christians, though common in the heathen world; but even this defence will not be allowed us long; for some of those have got amongst us.

But the spirit of God will not relinquish his Church. Vice may increase for some time, and Satan seem to exercise dominion, yet the gates of Hell shall never prevail against it. Nor yet shall miracles be wrought to restore the holiness of Christian practice: It may please an all gracious God, to inspire the minds of youth with such principles, as will render them diligent in the study of this religion, and when they come to years to preach, *bold* in defence of it: Who shall not be abashed at the prospect of vice in any station, but shall rebuke it in all places, even though it appear in the character of *Legion*. Who shall from their learning, be able to give a prudent answer, to all objectors; and have courage and skill to silence the teasing impertinence of FREE THINKERS: who

like warriors clad in the armour of God, shall be able to withstand in the evil day, and like prudent householders shall bring forth out of their treasure things new and old, that is, instructions suited to all capacities, milk^a to those of tender years, and strong meat to those of an adult state.—*Even those who by reason of use, have their senses exercised, to discern both good and evil; therefore leaving the principles of the doctrine of Christ, says the Author of the Epistle to the Hebrews, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God; of the doctrine of Baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment.*

That is, for the better encouragement of those, who still adhere to their profession, in these general and fundamental points, I shall wave them, and pursue my proposal of instructing you further and higher, particularly, in the forementioned Analogy, between the priesthood of Christ, and that of^b Melchisedec.

This inspired Author like the householder, was able to bring forth out of his treasure, things new and old, doctrines plain and abstruse, and knowing the capacity of his readers, wrote to the purpose; *Would to God that every Scribe was thus instructed unto the kingdom of Heaven.*

I have chosen the plain things of Christianity, for this discourse, not because I suspect your capacity, but that I know my own inability, till further study, and the Divine Grace shall open the labyrinth of mysterious and sublime knowledge. With this the

^a ἀρτίγιννητο—γάλα

τίλει—στρεψα πρόφη.

^b This comparison is copiously handled since by the Author of these discourses elsewhere, and is closely interwoven with another design of an extensive nature, and which may some time come to light;

the Scriptures do abound beyond what human nature has yet reacht^c.

TO you^d, who thirst after divine knowledge, it belongs to search into the arcana of faith, in youth, in ease, in lettered society, amidst excellent aids, both human and divine. *May you all become Scribes instructed unto the kingdom of Heaven: sound in faith, eloquent in speech, exemplary in morals, defenders of truth, opposers of error, rebukers of vice: Ever bearing as a frontlet, WISE AS SERPENTS, HARMLESS AS DOVES:—which that you may all become, may the blessed TRINITY, which created you, redeemed you, and sanctifies you, of infinite mercy grant.*

light; the Doctrines relating to PERFECTION*, being largely treated of for the use of the adult Christian.

* Heb. 6. 1. τελειότητα and 5. 14. Perfection, and τελειος, the adult or perfect.

^c See Analogy between the Bible and the natural world, treated of before, Part 3.

^d This was delivered in the hearing of an university. To the same purpose See part I.



ONE

Important, Practical Consequence

FROM THE

ANALOGY

Between the HIGHEST DEGREE OF

Animal STRENGTH,

And the HIGHEST DEGREE OF

Attainable HOLINESS,

In a PROBATIONARY STATE.

*Your young men shall see visions, and your old men
shall dream dreams.*

Joel, also Acts 2.

PART VIII. SECTION II.

D U B L I N:

Printed in the Year MDCCL.

O N E

Important, Practical Consequence

FROM THE

A N A L O G Y, &c.

E C C L. II. 9.

*Rejoyce O young man in thy youth, and let thy heart
cheer thee in the days of thy youth, and walk in
the ways of thy heart, and in the sight of thine
eyes ; but know thou, that for all these things God
will bring thee into judgment.*

THE whole life of a man in this world is very short, and if we consider only the active part of it, which is properly his time of living, it is yet shorter. Take from the life of the longest liver, the years that are spent under the care of nurses, and Governors, with those that pass under the infirmities and inactivity of old age, and what remains is hardly worth naming : yet this small portion of time, which lies between the two ages of weakness and inability, to wit, between infancy, and old age, is of vast consequence to us.

For

For though it be but of short continuance itself, yet is it the condition of our continuing for ever, either in happiness or misery hereafter. The life that we are to enjoy here is not worth enjoying, considered by itself; but when it is made the means to an eternity of happiness or misery, it is then deserving of a wise man's choice; and since it may be considered as the necessary means to things of such vast importance, how great is the folly of those, who squander it away, in pursuit of such things as either have no relation at all to the end and design of living, or a manifest contradiction to it? In which case are all they, who through an aversion to labour, let their years of strength and activity pass away, without ever applying themselves to any one thing; as well as they, who through a mistaken diligence, are eager in the pursuit and enjoyment of forbidden pleasures. They are all guilty of inexcusable folly, and are all drawing upon themselves, the sin and woful consequence of mispent time; being equally despisers of the mercies of a good God, who has given them strength of body, and a ripeness of understanding, in order to fit them for better happiness than this world affords.

If we consider the time and pains that must be taken with us before we be of ability to act, the short time that we have to act, and the melancholy condition of those who having mispent their youth, outlive their strength of body and mind, one would hardly imagine, that there should be many instances of young persons in the world, either losing their time in idleness, or throwing it away in riotous excesses. But neither that reasoning which is obvious to the understanding of all people, nor the examples of the unhappy miscarriages of others, can curb the licentiousness of young persons, and keep them to their duty. They think they have a fast
hold

hold of life, and they will not so much as imagine to themselves a possibility of parting with it, notwithstanding the many instances of death, that every day's experience offers to them : They find their appetites strongly provoking them to vitious enjoyments, and they find their body able to go through the fatigue of vice for some time, the shortness of which they do not at all consider, being entirely taken up with a sense of present pleasures.

Whilst they thus set themselves adrift in the ways of vice, and suffer themselves to be hurried to action by every passion, they are not in a condition to be prevailed upon, by reason, and sober discourse ; unless the providence of God throws something in their way, that may give a choque to the violent motion they are in, as sickness, or the death of a dear friend ; and then having leisure to think of things more calmly, what few notions of religion they learned in their infancy, start up in the mind and affright them,—the vileness of sin,—the necessity of repentance,—the justice of God,—the assurance of punishment,—Judgment, and Hell.—ALL present themselves, and make them most miserable for a while,—at such a time they are open to instruction, and cannot refuse attention to any thing that concerns them : The word of the preacher would then make a deep impression upon them : *Rejoice O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes ; but know thou, that for all these things, God will bring thee into judgment.*

In reference to these words, I will consider first, the liableness of youth to temptations.

Secondly, the power to withstand them.

Thirdly,

Thirdly, Some circumstances, that attend the sins of youth, which render them very offensive in the sight of God.

First, Of the liableness of youth to temptation.

A Man's life may be divided into three parts, infancy, youth, and old age.

Now it is plain, that in his youth he is more liable to temptations, than in his infancy, or old age : For in the first and last of these states, he is not capable of receiving strong impressions from outward things ; in one, his senses are not improved, in the other ; they are decayed.

The appetites of a man urge him more strongly to action in his youth, than any other time of life : Love and ambition are the grand principles of action to young persons, which are scarce discernible in children, and in old men are for the most part habits contracted in their early years, which yet do not shew themselves in the same manner, for want of ability of body, and a quickness of senses.

Besides, as children have not a right notion of the objects of love and ambition, they cannot be tempted with them ; and as old men do very often see the folly of spending time in pursuit of those things, their reason corrects their desires, and will not suffer them to be cheated with false appearances, as they were in their unexperienced years.

A young man may know what his duty is, from reason, but an old man, both from reason and experience : A youth of tolerable understanding, may easily convince himself, that sin is an offence to God, and that it may therefore be often punished in this world, as well as the next ; that it may bring upon the authors of it, a multitude of evils, and may frequently provoke a merciful God, to cut the sinner off by an untimely death ; but a man of an advanced age knows this, not only from the same method

thod of reasoning, but also from his experience and observation in the world ; he has seen many persons brought to poverty and contempt for their sins, he has seen them labouring under the pain and shame of loathsome distempers, and he has seen them perish, in the strength and vigour of their years. The old man's experience therefore, will not let him be imposed upon by the deceitfulness of sin, and the young man's want of experience is too often a temptation to fall into it.

For curiosity in young persons is very strong, and will in most cases prompt them to action, when they do not sufficiently consider the reasons to the contrary ; when the sin appears to the sensual eye, as the fruit did to Eve ; the same fatal curiosity that made her dare to transgress, will still prevail upon those who accustom themselves to act without consideration.

For it must be allowed, that the outside of sin is fair and very inviting to the sight, but the poison lies hid, till our reason or unhappy experience discovers it ; and therefore young persons, who are easily struck with a shewiness of outward appearances, are often drawn into sins, which a little consideration or a little experience would have prevented.

Upon all these accounts it appears, that youth is very much exposed to temptations, but lest any one should imagine, that they are therefore excusable for falling into sin.

I will in the second place, consider the power that God has given to them to withstand temptations.

WHAT St. Paul says to the Corinthians, may be supposed equally to concern all Christians in general, at all times of life. *God is faithful, and will not suffer us to be tempted above that we are able ; but will with the temptation also make a way to escape, that we may be able to bear it.*

Our

Our merciful God always proportions his grace to the circumstances of the person who desires it, so that a good Christian may in all cases, acquit himself without being guilty of wilful sin; when St. Paul thought himself tempted above his ability, as his expressions seem to imply, when he said, *there was given him a thorn in the flesh, the messenger of Satan to buffet him, for which he besought the Lord thrice, that it might depart from him*: The answer of God to his petitions, was this, *'my grace is sufficient for thee: for my strength is made perfect in weakness*.

A young person may make a very good use of this part of Scripture, in applying it to himself, whenever he thinks himself tempted above his strength: For certainly our gracious God will never suffer the wickedness of the world, to prevail over youthful virtue, in those persons who are watchful over their behaviour, and diligent in the use of those means that religion and prudence direct them to.

But if notwithstanding this, it be said in favour of the looseness of the morals of young persons, that their passions are strong, it may also be said on the other hand, that their understanding is in its strength and maturity too: And that as much passion as they have to draw them into sin, so much reason and understanding have they to encourage them, to stand fast in their virtue.

It is true, understanding or reason, is not always an equal match for appetite; but this is always owing to the ill conduct of the person enjoying it, who will not consider things sufficiently, and become sensible of his own strength: A good understanding in the possession of one, who will not make use of it, is like a weapon in the hand of a coward: The coward is not a match for his enemy, because he will not make use of the weapon he has in his pow-

or, put the same weapon in the hand of a man of courage, and then perhaps the adversary will be defeated.

Now that young persons do not generally appear to have so good understandings, as our present reasoning seems to imply, is intirely owing to their idleness, and neglect of the use of their natural abilities; there is no one, that is but a class above common fools, but what may know his duty, and even the reasonableness of it, by a diligent use of those means, that lye before him. He that can read, but will never open the Bible, may possibly be ignorant of a great many truths contained in it; and he that can by reasoning with himself, know what is right or wrong, but will never apply that reasoning to any particular action, may very possibly be ignorant of his duty, and yet his understanding or capacity to know be very good.

We may therefore conclude without any further reasoning upon it, that young persons have generally understanding sufficient to know their duty, and the reasonableness of it, and this with the grace of God, which is never denied to those that make right use of it, and which has been already considered, is a sufficient means of defence against the deceitfulness of sin, and temptations of the world.

Let us therefore in the third place consider some peculiar circumstances, that attend the sins of youth, which make them very offensive in the sight of God.

SIN in general, is very offensive to God, it being a breach of the laws of a merciful and gracious Being; but there are some circumstances, which sometimes attend particular sins, which according to the Apostle's expression in that case, make sin *exceeding sinful*^a; whether there are any

^a Rom. vii. 12.

such circumstances attending the sins of youth, I am at present to inquire.

In the first place then, I believe it will be readily allowed, that the sins of youth are commonly attended with this dreadful circumstance, *that they are transgressions of the reasonable laws of a good God, at a time of life, wherein the sinner enjoys the choicest blessings given to mankind in this world, I mean* **STRENGTH OF BODY, AND SOUNDNESS OF UNDERSTANDING.**

Now to flie in the face of a benefactor, even at the time in which we taste the sweets of his favour, is a behaviour of which all men will declare their abhorrence; and yet this is the circumstance of a youthful sinner; he enjoys his health, he enjoys his understanding, he sees his duty with the reasonableness of it, and is sensible of his ability to perform it, and notwithstanding this, he dares to transgress the commandments of that God, whose blessings he enjoys, and by whose mercy alone he lives, at the time that he is sinning.

For this reason the wiseman earnestly exhorts young persons to give to God, the service of the best of their years: *Remember now thy Creator* (says he) *in the days of thy youth, when the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;* that is, serve your God in the strength and activity of life, serve him when your service will be an honour to religion, and your example worthy of imitation, and do not squander away his blessings in sin and debauchery, and then impiously imagine to please him with the dregs of a wicked life.

Should not the Analogy of things teach you, that religion being a spiritual warfare, *that age* promises the best hopes of victory, wherein you are best able to use spiritual weapons? Should not the decline of a Christian's life, be similar to that of a **GENERAL,**
rather

rather to secure the glory of former conquests, than to make new: And to act with a steadiness of judgment resulting from long experience, rather than the fire of activity, necessary to excite human nature to heroic attempts. YOUTH is the season both for temporal and spiritual conquest; OLD AGE is rather the secure possession of it.

BUT secondly, it often pleases God to prolong the lives of mankind, till they see their children brought up and arrive at those years, wherein they may be allowed to act for themselves: The parents perhaps have been at a great deal of trouble, and a great deal of expence in educating their child; and after all, when the youth comes to act for himself, he betakes himself to wickedness, and disappoints all their hopes and care.

This is another melancholy circumstance that sometimes attends the sins of youth, which makes them very offensive: For the consequence of it may be, that it may bring down the grey hairs of an aged parent with sorrow to the grave.

The care and expence that a wife and good parent is at, in educating a child, lays an obligation upon him, when he grows up, of which he can never acquit himself; and therefore the sins of a young person, are often attended with this sad circumstance, to wit, the most unpardonable undutifulness to those who not only brought him into the world, but also with great trouble and cost, put him in a condition to support himself.

To conceive the wickedness of such behaviour, imagine to yourselves a fond parent, employing all his thoughts for the good of his child, studying, even with anxiety, the surest method of educating him in a virtuous and commendable way; perhaps the parent's affection has been greater than his prudence, and he has impaired his circumstances in the world, in hopes that his child, by his merit and

commendable behaviour, may raise himself to such wealth and honour, as to be able to make a sufficient return; suppose the young man, when he enters into the world, instead of acting according to the wise intention of his education, lifts himself under the banner of sin, and becomes, in some time, notorious for debauchery and wickedness.

Where then is all the filial piety that the fond parent expected? Where are the blessed fruits that might reasonably be hoped, from so promising a *seed time*, and so good a *husbandman*.

The parent, who according to the Psalmist's expression sent his son into the world *bearing precious seed*, did doubtless expect, that he would come again *with rejoicing, bringing his sheaves with him*; but alas, it is too often otherwise; the parent has spent his fortune and time in giving a commendable education to his child; and after all, the youth ruins himself: And when this is the case, the unhappiness of the one is no more to be conceived, than the wickedness of the other: There is every thing that is censurable in the behaviour of such a person, the highest ingratitude, and the most barbarous murder.

For there is no kindness more valuable, than that which contributes to good education, and therefore, there is no ingratitude more detestable, than that of a debauched youth, to good parents: And as there is no murder more crying, than that of parricide, and as the wickedness of a youth is often the occasion of shortening the days of a fond parent; the youthful sinner is very justly chargeable with the worst of murder.

I will not pursue this matter any further, having brought it to such a pitch, as to render the sins of youth justly detestable to every one that has the least sense of virtue; but will conclude with a reflection upon the whole.

Since

SEEING that by nature all men are equal, and by the Covenant of Grace, there is no distinction of persons, all being alike heirs of the same promises, and equally objects of Divine Mercy; it is incumbent upon US, the preachers of Religion, to exhort all men to the practice of Religion: Yet because there are civil distinctions amongst mankind, whereby some are raised in wealth and honour so far above others, as more particularly to draw respect and admiration; between whom, and the lowest of men, there are many degrees of power and wealth, all proportionably regarded; hence it becomes proper sometimes in exhortations to Religion, to use different arguments, and even language, suitable to the different classes of men, especially in public, before congregations of people, of variety of orders and distinctions. But this being too minute a consideration for the time allowed for these performances, no other distinction shall be regarded here, but that of Gentlemen and Artisans; that is, such as are intitled to study the liberal arts, and such as are obliged to live by the mechanic.

First then, a few words of exhortation to Gentlemen, as they have a right of precedence.

YOU, who are now in the strength of your years, who having past the rough ways to knowledge, now walking in its champaign fields, and are in full possession of all the means of doing good, by advice, by example, and by bounty, you are in a particular manner obliged to consider the heinousness of the sins of youth. In a legal sense your characteristics are, BIRTH, HONOUR and MERIT: In the common sense of the conversable world, they are KNOWLEDGE, VIRTUE and CIVILITY: In a religious sense, they are WISDOM, PIETY and CHARITY. In all these respects, you are to fulfil your obligations; for you stand incor-

porated, as governors of the state, as conversable men, as heirs of Heaven : And the want of any one quality, deprives you of the privileges of some one of these incorporations, if not of all.

If you want Birth, Honour or Merit ; you are not, I believe, gentlemen in law.—If you want Knowledge, or Virtue, or Civility ; you are not companions.—If you want wisdom, or Piety, or Charity ; you are not Christians.

So far therefore, as it is in the highest degree desirable to be a good Law-giver, a good Companion, and a good Christian ; so far is it indispensably required, that you should distinguish yourselves in the amiable qualities, that necessarily belong to, and exceedingly adorn each character.

Look abroad into nature, from the luminaries that lie beyond the great orb of Saturn, to the minutest portion of matter upon this our globe, and you will see all things conspiring to form an universal beauty ; be not **YOU** therefore, who are the most knowing of the intelligent part of this world, the only exceptions, or the greatest, to the regularity of nature.—In vain do you boast a freedom of will, in acting against reason, and the order of things.

Suppose a planet conscious of its motion, of the change of its seasons, of the vegetation of its plants, and of the pleasures of animal life upon it ; suppose it also free to change its motion ; is it therefore less free, because it wisely chooses to continue its usual path and course, whereby it procures so much happiness to its inhabitants ? Undoubtedly it is as free, but infinitely more wise, than if it should flie from its orbit, and run wildly through the Creation. And yet this irregularity in the natural world, is no more choquing, than vice in the moral. And what the heavenly bodies are to the rest of the inanimate world ; you, **GENTLEMEN**, may be said to be, to the
rest

rest of men. If you act properly in your spheres, you are burning and shining lights; and the rest of mankind will rejoice in your light; but if you act unreasonably and vitiously, you will then be burning and destructive lights, by which the rest of men will be in danger of perishing: Now is the time, wherein you may shine, either as comets of destruction, or planets of enlivening influence. When you shall be old, may it not be said, that vice has forsaken you, and that temperance and regularity are but the appearances of virtue, or the necessary means to keep alive a body almost entirely wasted, with the vices of youth. But can the forced appearance of virtue in age, compensate for the monstrous enormities of youth. Men who are prone to sin, from imitation, are not as well disposed to reform from feigned examples of reformation.

It will be proper therefore, in the next place to address a few words to the lower sort of men, lest they also may be drawn into the practice of vice.

YOU then, who live by the meaner arts, altho' in a low class, according to the title of the world, yet in the christian style of Brethren upon a level with the highest, are also obliged to consider the sins of youth, and to fly from pernicious examples. Your state is very well described by the Author of Ecclesiasticus: "How can he get wisdom that
 "holdeth the plough, and that glorieth in the goad,
 "that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth
 "his mind to make furrows: and is diligent to give
 "the kine fodder. So every carpenter and work-
 "master, that laboureth night and day, and they
 "that cut and grave seals, and are diligent to make
 "great variety, and give themselves to counterfeit
 "imagery, and to watch to finish a work.--All these
 "trust to their hands, and every one is wise in his
 "work."---This is a true description of you; yet are you not shut out from spiritual knowledge, so

long as you are willing to hear, and we are able to teach ; so long as one day in seven is set apart from handycraft business, the Churches are opened, and the Bible expounded, as at this instant. Let me therefore tell you as brethren, your souls are of the same importance to you, as the souls of your superiors, whom you blindly imitate, are to them. Walk then, rather by the rule of life, than the example of it, and be guided more by the christian precept, than unchristian practice. Is not the rule of christian morality plain to be understood, and is there any argument used, to prove the heinousness of youthful sins, that you do not all understand?

Have you natural parents ?

Be intreated, for the sake of those kind and industrious parents, who are labouring to give you an honest education, and who have nourished you in your years of tenderness, for their sakes, to reform your wicked lives, lest you weigh down their aged heads, when you ought to be their support.

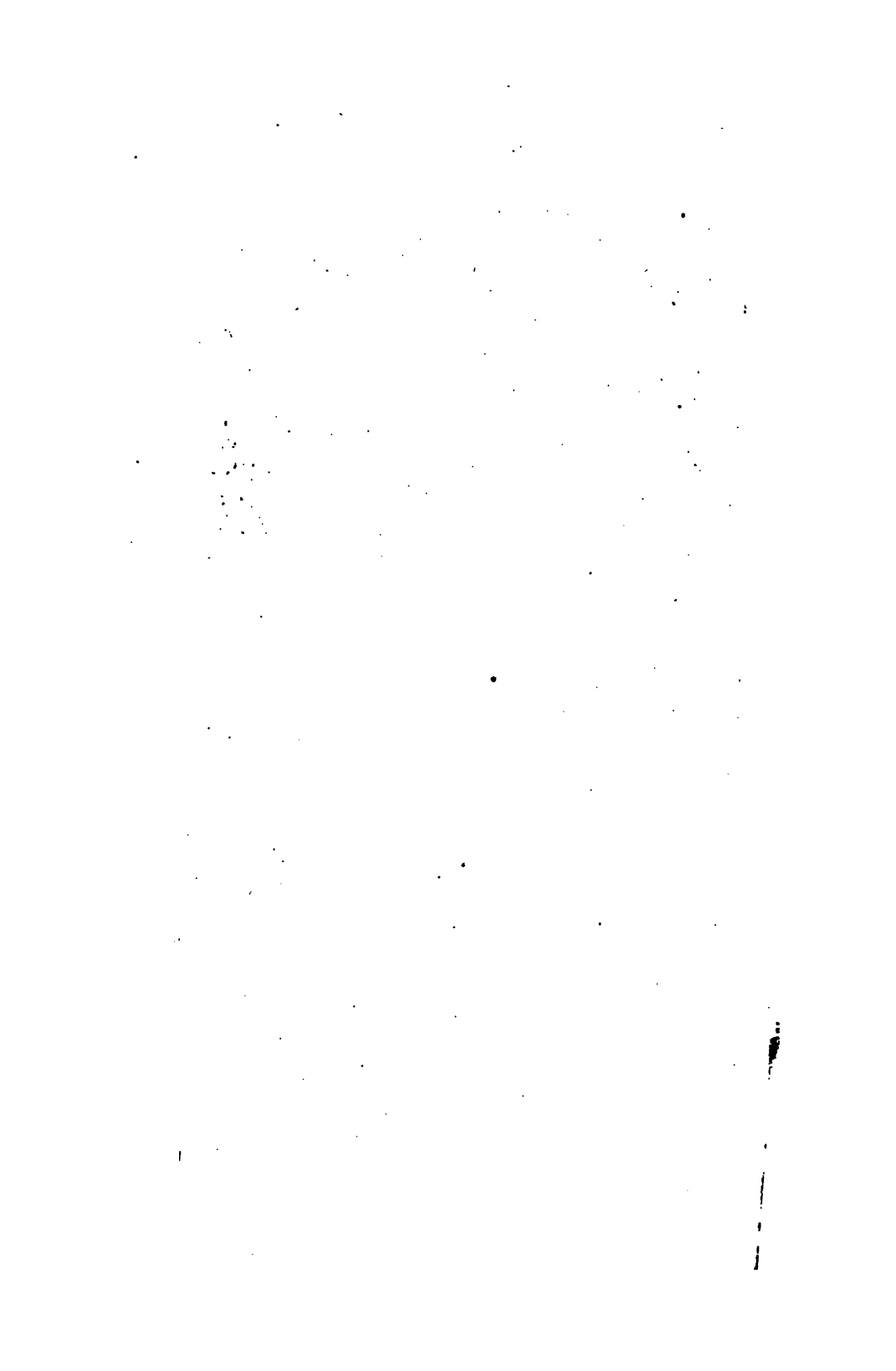
Do you believe in God ?

Be intreated, for the sake of that God, who is the common Parent of all men, and who has shewed himself more kind, and bountiful than your earthly Parents, for the sake of that gracious God who has given you health, and a good understanding, to forsake the ways of folly, and to devote yourselves, his servants in righteousness.

Have you immortal souls ?

Be intreated, for the sake of your own souls, which must inevitably perish, if you continue in your sins ; for the eternal interest of the immortal part of you, to renounce all sin in this world,
that

that you may escape all punishment in the next.—
But if your folly be so great, that you will not obey
the word of God——KNOW, O YOUNG
MAN, THAT THOUGH YOU REJOYCE
IN YOUR YOUTH, AND YOUR HEART
CHEAR YOU IN THE DAYS OF YOUR
YOUTH, THOUGH YOU NOW WALK
IN THE WAYS OF YOUR HEART, AND
IN THE SIGHT OF YOUR EYES, YET
KNOW, THAT THERE WILL INFAL-
LIBLY BE A TIME, WHEN THAT
GRACIOUS GOD, WHOM YOU NOW
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RIBLE MAJESTY, AND FOR ALL
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RECAPITULATION

O R, A

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Contained in the

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THE

THE foregoing SUMMARY which is far short of what ought to be taken notice of in this book, is merely to refresh the memory, and to invite the Reader to look back again at the whole, or the main parts of it. And if by any artifice the Author could induce him to peruse it a *third* time, he would have better hopes of his conceiving distinctly the whole subject matter, and of being influenced thereby, in regard to the main purpose intended.

It is more difficult to awaken the sleepy part of mankind, than to convince the vigilant. When the eyelids are closed, all visible impressions are precluded; when they are opened, the mind cannot but perceive and distinguish. In like manner, when PREJUDICE, which often keeps the door of the INTELLECT, retires; PERCEPTION and JUDGMENT, do their offices honestly, and sound KNOWLEDGE gets admittance.

BY this time it is presumed, the reader is able to answer all the PREJUDICES raised against this book, particularly, Whether the form and matter of it be borrowed from any eminent writer? Whether the reasoning be intricate? or to use the style of those who are little acquainted with study, whether it be abstracted and metaphysical? Whether Religion be a subject of inquiry at all?

He who has read thus far, is either able to answer these questions, or it is vain, to attempt to enable him to answer them, just at the point of taking leave. Therefore instead of replying to the PREJUDICES raised without foundation, and supported with industry, against the reputation of this book, which must already have done all the mischief, the INVENTORS intended by them; the Author chuses to thank all those who gave license, to prefix their names, as encouragers of the publication,

cation, and to wish them that reward for which he wrote, and for which they ought to read; and to reply to one sentiment in a more particular manner, to wit, *that of a presumed intention of the Author*, to lay this performance before the LEARNED JUDGES, appointed to determine OF WRITERS OF LITERARY PERFORMANCES, LAID BEFORE THEM, WHOM THEY SHOULD THINK MOST WORTHY OF THE ANNUAL PECUNIARY PRÆMIUM, GIVEN BY A GENEROUS PROMOTER OF ALL ARTS AND SCIENCES; TO WHOM THIS ISLAND IS MORE INDEBTED THAN TO——

The Reader is at liberty to fill up that ellipsis, as he pleases. The Author thinks any thing he can insert, far short of what that worthy person deserves. His behaviour has been too noble to be influenced by mere praise, and the reward he seeks, too exalted, it is hoped, to be in any degree beholden to the human BREATH or PEN.

The Author is sensible of the emoluments, likely to arise to literature, from a prudent and impartial application of this præmium, yet is he also well convinced of the impropriety of submitting this book to such a comparative scrutiny. For the preachers of Christianity, have sufficient temporal rewards already, as well as they of some other professions.

The intention of the Author was, to print all the names: But the dilatory proceedings of many, who undertook to procure Subscribers, the unwillingness of many Subscribers, to have their names printed, and the hazard of offending those who having subscribed, were not made known to the Author in time; are reasons, why there is not a catalogue of names prefix to this book. The Author's engagement to the public, to exhibit those Treatises to the world, upon a limited day, obliged him to omit the other less important circumstances, in order to contribute to the restoration of the credit of Editors, by a punctual observance of the time advertised for publication.

Are not all the rich endowments in the Kingdom rewards of merit, in one kind of knowledge or another? Can he, who pleads for his client, or fights for his Prince, and country, complain in the least of the want of an encouraging reward? Is not every post in the army, and the bar, an excitement to eminent skill in pleading and tactics? And shall Religion be said even to want a temporal reward, when the noble endowments belonging to the Hierarchy, are almost the envy of all other professions? The appointments also, for the inferior part of the Clerical order, are sufficient to influence the majority of them, to distinguish themselves in defence of Revelation and in uprightness of conduct: And although there be not an opulent provision for every preacher of Christianity, yet the inequality of distribution, gives sufficient ability to the disposers, to provide amply for those, whose eminent good behaviour, may deserve it.

If PARTIALITY seems to defeat this noble design; and merit often *pines* for want of a visible reward: Let it be considered, that true Religion aims at a higher prize, than temporal donations: It is not the name of Rabbi, or graduated titles; it is not the rents or tenths of the Hierarchy, which Christianity principally promises. It is HEAVEN, or those *eternal joys*, which description always lessens. This is every GOOD man's *Reward** of every profession, but the preacher of Christianity, should more eminently act with the hope of it.

Whosoever is an honest defender of Christianity, should be above being influenced by the most tempting emoluments, which the DISPENSERS of temporal rewards have to offer, and also above being intimidated by the *frown* of the greatest of them; if they *give* without regard to the laws of distributive Justice, or if they *frown* without just reason of resentment. Christianity is closely inter-

* Concerning Christian HEROISM, see part 7.

waver with variety of political constitutions; yet its nature is not totally depending upon them, though its S P L E N D O R be. There is therefore a *substance of FAITH and DUTY*, which is not MERELY POLITICALLY CONSTITUTIONAL but PERENNIAL and to which the sound preachers of Christianity do well to attend.

This Author is thoroughly perswaded of the truth of Christianity, working diligently for its reward, and hoping that his labours are not wide of the true mark, *the substance of FAITH and DUTY*. If his reasoning is in any respect weak, he will thank those who will enable him to make it stronger; he thinks it sufficient whereon to build part of his own faith, although he is not a stranger to other *mediums* of reasoning. As such he offers it to the world, and asks no further favour of the Reader, than *attention* to what he reads, and a *repetition* of reading: That much at least is in human power, let the rest be the *Grace of God*; to which the Author leaves him and his book, being a *small part of one and twenty years labour in the GOSPEL*; sincerely wishing all that influence from the use of it, which should principally be designed by those, who really mean to instruct mankind. For in proportion, as any other less honourable motive may be assigned for writing and publishing, so much less effect are religious books likely to have upon the human mind. Any reward which may exclude the principal one is very disadvantageous, and *verily they are likely to have theirs*^d, that is, merely a Temporal

^d ἀνίσχουσι τὸν μισθὸν αὐτῶν Mat. 6. 5.

Differunt vel *recipiunt*: In either use of the word, the meaning of the passage is the same. For if the word be interpreted *recipiunt*, the meaning is; they have the Temporal reward, which being the only thing they sought, is the only thing they will get. If the word be interpreted *differunt*, the meaning is, they lose the Spiritual reward, which they ought to seek.

reward, who either for the sake of APPLAUSE, WEALTH, or HONOURS, without evident proofs of a more noble and spiritual motive, exhibit religious treatises to the world.

The Reader is at liberty to judge of the motives of this Author, as he thinks proper : Was there any other method of publication equally feasible with the one he has used, to make mankind *read*, he thinks he would have used it ; and therefore, lest the submitting of his book to the *learned Judges*, for the sake of the præmium mentioned, might in any degree lessen the influence, by associating Temporal ideas, too closely to Spiritual works, HE CHUSES TO DECLINE IT.

Yet he sincerely wishes all the advantages to Arts and Sciences, which may reasonably be hoped, from so great an encouragement ; as well as the *exalted* SPIRITUAL REWARD, with all the *worldly honour*, which may redound to the generous BENEFACTOR, consistent with THAT ; which they who act most *heroically* in Religion, always SEEK.

E N D.



1. The first part of the document is a list of names and titles.



